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JULY, 1915

No. 9

# THE HOME MISSION MONTHLY

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## The Work of Presbyterian Women For Home Missions

IDEALS THAT ARE SHAPING THE  
NATIONAL CHARACTER

ADDRESSES BY MISSIONARIES AT  
THE MEETINGS OF THE WOMAN'S  
BOARD IN ROCHESTER

CONFERENCES AT ROCHESTER

REPORTS OF OFFICERS

WOMAN'S BOARD OF HOME MISSIONS  
OF THE PRESBYTERIAN CHURCH

# HOME MISSION MONTHLY

PUBLISHED BY THE WOMAN'S BOARD OF HOME  
MISSIONS OF THE PRESBYTERIAN CHURCH

## CONTENTS for JULY, 1915

IDEALS THAT ARE SHAPING THE NATIONAL CHARACTER . . . . .	M. Katharine Bennett	213
NAVAJO INDIANS OF ARIZONA . . . . .	Sarah E. Cochrane	217
GREETINGS FROM THE BOARD OF HOME MISSIONS . . . . .	Baxter P. Fullerton, D. D.	219
AN APPRECIATION . . . . .		220
OUR MEDICAL AND EDUCATIONAL WORK IN ALASKA . . . . .	James H. Condit, D. D.	221
FACTS THAT MAKE ONE THINK . . . . .	Rev. Joel B. Hayden	224
CLOSING WORDS OF THE MEETINGS . . . . .		225
EDITORIAL NOTES . . . . .		226
SYNODICAL ROLL CALL . . . . .		228
CONFERENCES AT ROCHESTER . . . . .	M. Katharine Bennett	229
OFFICERS OF THE WOMAN'S BOARD . . . . .		230
FROM ALASKA TO PORTO RICO . . . . .		231
THE JUBILEE YEAR FOR THE FREEDMEN . . . . .	Mary E. Fister	233
THE RECORD OF THE YEAR . . . . .	Edith Grier Long	234
THIRTY-SIXTH ANNUAL FINANCIAL REPORT OF THE WOMAN'S BOARD . . . . .	Dora M. Fish	236
REPORT OF THE WOMAN'S DEPARTMENT OF THE BOARD OF MISSIONS FOR FREEDMAN . . . . .	Mrs. W. T. Larimer	240
A GOOD YEAR FOR THE HOME MISSION MONTHLY	Theodora Finks	242
WHAT IS NEW? . . . . .	S. Catherine Rue	243
A SUGGESTIVE PROGRAM FOR AUGUST MEETINGS . . . . .	L. B. Bowes	244
RECEIPTS OF THE WOMAN'S BOARD . . . . .		244

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# THE HOME MISSION MONTHLY



VOL. XXIX

JULY, 1915

NO. 9

THIS NUMBER OF THE HOME MISSION MONTHLY IS DEVOTED TO ADDRESSES AND REPORTS AT MEETINGS OF THE WOMAN'S BOARD OF HOME MISSIONS, HELD IN ROCHESTER, N. Y., MAY 19-24.

## Ideals That Are Shaping the National Character

Address by the President, Mrs. F. S. Bennett

*"Righteousness Exalteth a Nation"—Prov. 14:34*

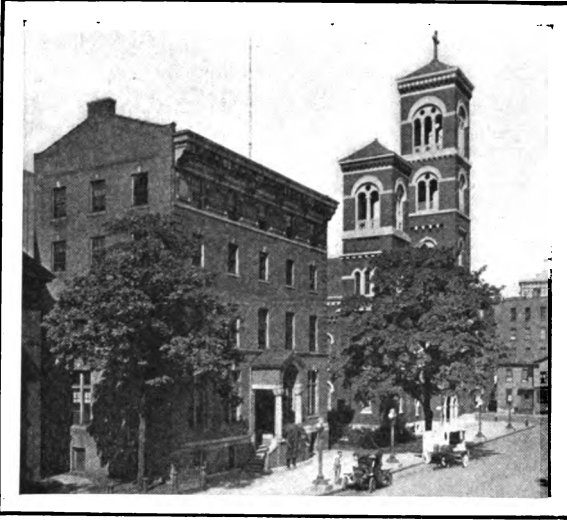
NATIONAL ideals, as distinguished from those of the individuals composing the nation, have always been recognized as factors in world history. Writers of all periods from Aristotle to the present have attempted to classify those characteristics that differentiate nation from nation: the influence of climate, topography and scenery upon the mental as well as the physical life of a people has been discussed at length, and the theory of this influence upheld. "National character" books have been written in many languages and have had much vogue. The subject has tempted authors into wild generalizations from insufficient premises; but however faulty the deductions the conception is based on the truth that groups of people have in common certain traits, and that back of those are ideals out of which has developed the temper of the groups. Even with our larger knowledge of the various peoples of the world, and in spite of the closer contact that rubs off national peculiarities, we continue anxious to define, to pigeon-hole nations, and to make each individual an epitome of the faults and virtues of that nation.

Is it not that we fail to recognize that each one of us is influenced by two sets of ideals—our personal ones and those that are common to our world-group? The former may be of a character different from those in our immediate vicinity, they may be peculiar to us owing to some hereditary trend of thought, to some unusual influence, to that unaccounted ego that in unlikely places de-

velops into the most unexpected personalities. But whatever the source of their inspiration these cherished ideals are forces moulding and shaping our lives in secret, and in combination with the outer ideals exerted upon us they are making us the individuals that our world knows. This surrounding spiritual power, called national ideals, is more than the sum of the ideals of the individuals forming the nation: it is more subtle, and also more powerful—it is a composite made of the blending of individual ideals and is a spiritual impulse to be reckoned with, a motive power of unparalleled significance, the *esprit de corps* of the nation—but always a force so intangible as to defy definition.

Bliss Perry helps us to understand this vague, undefined power, when he says: "No one can understand America with his brains. It is too big, too puzzling; it tempts, and it deceives. But many an illiterate immigrant has felt the true America in his pulses before he ever crossed the Atlantic. The descendant of the Pilgrim still remains ignorant of our national life if he does not respond to its glorious zest, its throbbing energy, its forward urge, its uncomprehending belief in the future, its sense of the fresh and mighty world just beyond to-day's horizon." So it is; there must be a spiritual discernment of the "spirit of the nation" if we are to be at one with it.

The Hebrew prophets recognized a national spirit and life, composite ideals quite apart from the virtues of individual He-



At the right, Brick Presbyterian Church, Rochester, where the public meetings of the Woman's Board were held. In the foreground the Institute connected with the church which was also hospitably thrown open to the visiting women

brews, and they called upon the nation to set up standards to which its life must conform. As a nation there should come upon them suffering; "For the nation and kingdom that will not serve Thee shall perish." Likewise, "Blessed is the nation whose God is the Lord." Amos, Hosea and other prophets dealt with the composite life and sin of the nation; it was the nation that had faltered in its ideals, that had served strange gods, that had become careless and indifferent. Bitterly and in agony they strove to arouse the nation to an appreciation of its state; patiently they entreated that it put aside the low standards of national conduct and that it conform to the standards of God. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" besought Micah, striving to show the simplicity of the demands upon them. "Let judgment run down as waters, and righteousness as a mighty stream," is the cry of Amos to a people satisfied when they "followed after righteousness" to interpret it in terms of forms and ceremonies. Those early Hebrew people had translated righteousness as right doing, and had satisfied themselves therewith; the spiritual impulse had died, and the national life had become empty and ineffective. They failed to see that righteousness is first of all *being*, *right being*; that exemplary deeds may be the force of circumstances, may be the absence of temptation, may be surrounding restraining influences.

But *being* means more than smooth progress in calm weather; *being* is an inward sustaining courage that keeps the personal life pure and strong, that means breasting the storm triumphantly, serenely and without faltering; it is also the radiating influence that adds its lustre to the national composite; it is the element that makes for staying strength when the testing time is at hand.

And Amos besought the people that this right being, this righteousness, should "run down as a mighty stream." This was to be no gentle, trickling rivulet that could be turned aside into another channel by any small obstruction, but a great flood, "a mighty stream" that should sweep all before it, clearing the way of self-interest, of national pride and glorification, of commercial

desires, of love of ease—a great purifying force. And this it was, this righteousness, that was to exalt the Hebrew nation and to make of it a great people. Failing this, captivity and distress were before them.

Centuries later does not this message come down through the ages with some message to us? Are we, too, translating righteousness in terms of *doing* rather than in terms of *being*? Are we, as a nation, pointing to the great things we have built, to the marvelous discoveries we have made, to our agencies for every need under the sun, and saying, "In these is our righteousness"? We know that teaching in Sunday school is not righteousness *per se*; that giving money for missions is not righteousness, that even a veritable debauch of altruism is not righteousness. Do we not know that in both individual and nation the spirit which shows forth as its fruits, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" comes only from *being*?

Nations as well as individuals are doubtless often startled at the loss of self-control in the face of a sudden crisis, when the nation reacts in a most unexpected way. The past twelve months have witnessed so lamentable a breaking-down of ideals that it behooves us as a nation to pause and take stock of our own values; we, too, may be near a parting of the ways when we may have to choose "for the good or evil side."

Are we prepared for such a testing time? Can we stand firm and strong when tempta-

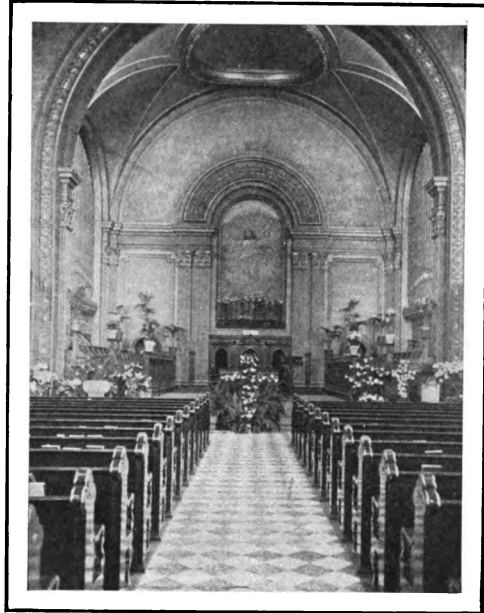
tion comes? Can we place the general good and right above our self-interest, above desire for vengeance, above petty spite? Are our vaunted courage and fair-mindedness, our national spirit of live and let live, our righteousness, strong enough for any strain, or are we "assuming a virtue though we have it not"? These are the times for national heart-searchings as to the ideals that are shaping the national character, that are influencing the young men and women of the nation, that are the very breath in the lives of the boys and girls among us.

As a nation when we tell of our national greatness we recount our acres and our dollars, our natural forces and the utilized powers; and these are some ideals—those that can be expressed in material, tangible form. But to say that they represent all is manifestly unfair. Spiritual ideals are not flaunted in the face of every passer-by in words, but they express themselves in churches and schools, in hospitals and relief agencies, in the multiforms of a complex Twentieth Century life. And who shall say which type of ideal most correctly expresses us as a people; which, in the crisis, would control; to which, under strain, the nation would react? And yet it is necessary that we should know the testing strength of our ideals. The manufacturer submits his material to the most minute testing; the agriculturist tests out his stock and his seed; the builder watches each joint and beam that it may be strong when the strain comes. Shall we be more careless in the building than they, especially in these days when civilization brings upon us increasingly difficult problems, when the match lies always nearer the torch, when an outbreak of some kind is always imminent, not only because of foreseen contingencies, but because of unexpected happenings in remote sections? "No man lives to himself alone," nor does any nation, now that barriers of distance, of intercommunication, of language, have been broken down. We all need to have our eyes focused for a longer range, both for geographical and time distances. We need to sense the whole of which we are a part.

And in this whole we, as a great nation, are called upon to take a fitting part: our ideals shall shape the world history in a large measure. Dr. John R. Mott, coming home a few months ago, had this to say: "I have come back from the European war zone carrying the heaviest burden on my heart that I have ever carried. When this great

struggle is over, you will find the great nations of Europe exhausted not only economically, not only in the sense of having laid under the ground millions of lives, but exhausted, I fear, in hope, in faith, in courage. Then will come the solemn hour for America to assume far larger responsibilities in world service than ever before, when we, with our unspent energy, with our fresh courage, will place at the disposal of these nations the choicest products we have evolved."

The two-fold service we have always had is but re-emphasized with insistent reiteration: we are to make this nation one "whose God is the Lord," and we are to bear witness to this faith in all lands and among all peoples. That there has come a more immediate sense of world responsibility should stir us mightily in our personal spheres of activ-



BRICK CHURCH AS PHOTOGRAPHED AT  
EASTER TIME

ity, should make us question as to how we can do better the share entrusted to us. If we could see the clear, definite plan in which the part of each is laid down how earnestly we should strive; instead, there are the irregular, unmatched pieces of the puzzle and the picture can be completed only by the Master hand. But can we not trust to the designer the completed structure, willing to bear a share, however humble it may be, in carrying out the plans? We need, as Mary Antin has so well phrased it, to have a vivid

sense that we are "following up an infinite adventure according to a colossal plan," certain that the completion of the plan depends upon the completion of our share.

It is more easy to visualize the so-called glories of war than those of peace; a war budget is voted amid cheers, a school budget with groans; there is not the spiritual perception that makes the duty that is continuous of as vital an appeal as that which is temporary, dazzling, bewildering. But, until we can see our service in this way there will be no compelling power of joy in it, no sense of the fine co-partnership with God. A young woman who had attended her first Summer Conference wrote: "I began to realize that all these years I hadn't been a member at all. I had been a receptacle that contained a dollar or so to be extracted once a year when somebody came for it." Are not too many of us still simply receptacles from which, easily, or with difficulty, people are securing service or money? We need such an awakened sense of the possibilities about us, in our national existence, in world conditions, that we shall vote—with cheers—budgets of service and of gifts that shall treble and quadruple the work of former years.

"The most outstanding missionary service," says Dr. Douglass, "which the Church has undertaken for our incomplete Americans of non-European origin is education. . . . It has been a hopeful adventure beyond the horizon of their proved powers in the direction of the ampler men they were believed to be." Could we ask to be concerned with a more hopeful service than this? It appeals in every way, for every effort that may be put forth to bulwark the nation in righteousness against a day of trial is by so much strengthening the national ideals of right, of justice, of love, of truth, of purity.

But, you protest, it is a work of such ever-increasing demands. Indeed it is, and we must vote our peace budgets of even increasing size—with cheers—and with thankfulness. Our gifts of thanksgiving should this year heap up in great amounts. What would not the women of Europe give to be free from the sorrows, the agonies, the losses, the despair! Shall we not offer up our gifts on the altar in gratitude that we have been spared? And for all these gifts there are places waiting—can we not visualize the



The Institute lobby where the Registration Committee were established and friends found a convenient meeting place

waiting fields that have never been entered and that wait?

And occupied fields must meet the newer and better ideals, for again hear Dr. Douglass: "Not even in the name of Christ is it permissible for two or three hundreds to be gathered together without an unimpeachable supply of pure water, fire protection, adequate air and light, and a system of sewage-disposal which re-invigorates the soil rather than contaminates it. Yet in relatively few of the mission schools (of all denominations) are these minimum requirements met. The whole conception of adequate support of missionary enterprise must be revolutionized in the light of the modern social conscience. Immensely larger sums must be contributed to missionary treasuries before the church can provide for herself the conditions of collective life which her social justice program demands of the world."

The Presbyterian mission schools and hospitals in this country are our share of the "colossal adventure of missions"; they are one agency helping to make righteousness a national asset; but when some hundreds of thousands of Presbyterian women are yet uninterested, and when some 10,000,000 of youth in the United States have no religious teaching of any kind, can we feel that we are faintly approximating our possibilities? There is a contagion of enthusiasm, but there is, unfortunately, a contagion of indifference also. A burning belief on our part is all that can win others to co-operation.

The Presbyterian Church has this past year shown its confidence in the service of the women in home missions by permitting the incorporation of the Woman's Board of Home Missions, entrusting it with the man-

agement of the work. This confidence merits our increased service, our faithful effort, our devoted labors.

You have heard the reports of your officers, you have listened to the stirring messages from the fields, and you know the record of the year that has closed. The balance has been on the right side of the account and we rejoice, but let us not be too complaisant. There have been unmet needs, there have been pinching economies; every dollar should be made to do its very utmost; when it must serve for two it often fails of its best. Is the cry for "More, more," discouraging? Nay, let us rather look upon it as the seal of approval on our service. When emergencies come, we give to our utmost. Is not this immediate present *our* emergency,

and perhaps the only one we shall ever have? Surely the present is the emergency of the boys and girls clamoring at the doors of our mission schools, of the sick and diseased waiting admission to the hospitals. Could we see this opportunity as it is, should we not double our gifts—with cheers?

As we go from here may it be to carry with us this text: "*Righteousness exalteth a nation*," striving through the coming months to bring into our lives and into the lives we touch through personal service and through our gifts as well as through our prayers that *right being* that shall be counted for righteousness, and

"Let those help now who never helped before,  
And those who always helped, now help the more."

## The Navajo Indians of Arizona

From the Address by Miss Sarah E. Cochrane of Ganado Mission School, Arizona

**I** WISH to take you for a little trip into the country and have you meet some of the people among whom we work. It will be necessary to travel sixty miles after leaving the train at Gallup, New Mexico. At this time of year the people are moving from place to place with their sheep, for it is through the care of sheep and goats, and through blanket weaving by the women and the making of silverware by the men that these people live. The Navajos have never called upon the Government for help.

For the first thirty miles we pass one or two mud huts. You may ask, "Why is it that we meet so few people and see so few homes?" Our people do not build near the main traveled roads. One reason for this is that they do not wish to come in contact with the white man. As we think of the way in which we have treated the Indians, how we have pushed them farther and farther westward, and settled them upon unproductive land, we must admit that, to a certain extent, they cannot be blamed for that feeling.

Traveling sixty miles by wagon requires two days. There is a ranch at a place called St. Michaels, Arizona, where we spend our first night; by the second we reach the mission. The people live, as I said before, in mud huts. Every home opens toward the east, for the Navajos are sun-worshippers. The huts have no flooring whatever, and the people eat and sleep in one room. They build

their fires in the center of these huts and through a hole in the ceiling allow the smoke to escape. This glimpse will give you a little idea of the very primitive condition of the reservation.

The people are most superstitious. They pray to the coyote and the bear, to the sun and the wind, and they never kill a snake. Of course, the children that come to us have to kill snakes found on our school premises, but in their own homes they will kill neither snake nor coyote. From childhood they are taught to worship these animals and pray to the wind and sun. They make a fine powder of corn-meal and cast it before the wind if a snow storm is coming, or as the sun is rising, and offer their prayer. When you consider these conditions you must admit that we really have foreign work in the home land. In the mission school the children are taught for the first time of the one true and only God.

Another superstition is that after the marriage ceremony the mother-in-law and son-in-law must not meet for several years, or both would lose their eye-sight. Last year our dormitory was struck by lightning. A father came to us and said, "The lightning has been angry with you, and you will have sickness." Strange to say, at the end of one week we had eleven cases of chicken-pox, at the end of two weeks we had twenty-one cases, and one of the last children to become sick was the child of the man who had told

me this. He had said, upon leaving, that he would be back at a certain time to see his girl. The Navajos keep their word, so I asked the doctor if Elthazbah might come downstairs. He said she could get up but that it would be better to keep her in bed one more day. However, toward sunset I saw the wagon approaching with the father, mother and a number of the children belonging to this family, and I knew it was necessary to have the child downstairs. Before the wagon reached the dormitory we had the youngster dressed and down on the porch. The father evidently had not heard anything about the sickness, for he said nothing with regard to it and up to the time school closed had not mentioned the fact. As he was a most influential man we did not know what the result would be if he knew that his girl had become sick after the lightning.

I wish to introduce to you the threefold work of the Navajo church, hospital and school. Our parish covers 135 miles. Often, as our minister, Mr. Platt, visits from place to place, the old folks say to him, "Why didn't you come before? Why, if Jesus Christ came to save the Navajo the same as the white man, have you waited so long?" That is a question impossible for us to answer, for were we to answer it honestly we must show them our former lack of interest in the Navajo people. The Navajos have utmost confidence in Mr. Platt, though he has been on the field only two years, and, because of their doubt of the white man, it usually takes a year or two before they place confidence in a worker. They come to Mr. Platt with all their problems. He is a hard

worker and rides for miles and miles to visit the people that belong to his parish.

A little over a year ago the Board of Home Missions erected a hospital at Ganado. There are many cases of trachoma and tuberculosis. Most of the tubercular patients are sent to the Government hospital, and our doctor and nurse give their time to the trachoma subjects. When I tell you that in one month over five hundred treatments were given for trachoma, you will realize what an inroad the disease has made with the Navajos. When alien people

come to our shores they have to prove that they have not this dread eye disease. How we have neglected these people that have not just come in, but have always been here! Little medical work is being done among them. When the Indian medicine men feel they cannot do anything more

for the Navajos they often send them to the hospital. Sometimes the doctor and nurse can bring them through, but oftentimes the patient has reached the stage where it is impossible to help.

You hear it said that the medicine men no longer hold sway over the people. In our part of the country they do hold sway, but our doctor is beloved by all. He has been given the endearing name of "Cute Little Prairie Dog." We feel sure that the time is coming when many more will respond to the medical aid of our work.

In the school I am especially interested, for it is my work. The children come from just such homes as I have described, dirty,



MISS COCHRANE AND ESTHER, THE LITTLE NAVAJO WHO WAS WITH HER AT THE MEETINGS

hungry and tired, especially at this time of the year. School opens on July 10th and closes April 10th, because the children are needed at home. After vacation they return very tired and almost physical wrecks. They have cared for the sheep and goats, their clothing has been soaked many a time and they have had insufficient food and little rest. When I tell you that when they come to us, after having supper at night many of them plead to go to bed, you will understand how tired they are. Our great aim is to take children at the ages of four, five and six years, keep them for ten years, then send them for a few years' training at a good Government school, and have them return to help their own. The children know no English. They must be taught to sleep in beds, to eat with knife and fork, and manage a cup, saucer and plate. These things they do not know in their homes. Every child, whether four or fourteen years old, is responsible for making his own bed and arranging his own little treasures. We begin with them from the very minute they enter the school and they feel they are helping.

One of the great superstitions among the people is against telling their names. Three years ago several little children were lined up in the hall and asked their names, and down the line they all gave the Navajo word which means "I do not know." They will not tell you their name because there is a superstition that if they do their ears will dry up. We have one special exercise: the children rise, tell you their name, where they live, and the majority can tell that they belong to the Navajo tribe.

Our school is only three years old. At first it was necessary through vacation months to visit the homes and endeavor to interest the people in the work, but now the children are brought to us without solicitation. The Navajo people are slow to respond. Those who come after us will find the results of the work. We feel sure that as we enter upon this new year with double the number of pupils ranging in age from four to fourteen years, we shall have your co-operation, for this is the only school for Navajo Indians supported by the women of our church, and we need your aid.

## Greetings From The Board of Home Missions

Extracts from Remarks by Baxter P. Fullerton, D. D., Secretary

I am here to congratulate you upon the splendid service which you have given during the year. I have just asked the president to give me the figures representing the money passed through the treasury of the Woman's Board and she advises me that \$628,665 were collected, \$449,320 for current work. What does a minister know of \$449,000? There have been thrown into your treasury no great bequests; the largest was \$5,000. I am told no large gifts have come into the treasury of the Board. Little by little, month by month, week by week, that stream has been flowing into the treasury of the Board until it has become a great river, the waters of which gladden the lives of many.

But the least of your work has been the gifts to the treasury of the Board. I remember how my wife came to me with tears in her eyes—not tears of sorrow, but tears of joy, which sprang from her heart. We had attended a meeting of women where the plea was for the Alaskans and the Indians of the

great West. That is your work! Spiritual things are the real things, all else is but the expression. Your treasury, your gatherings, your literature, your hopes are all but expressions of that deeper love which has been fed by the springs of the Almighty God. A common Father, a common mercy, a common task, a common problem—these are the things that bind the children of God together and bind them to the throne of God.

In company with one of the secretaries of the Home Board we have just said to a committee of the General Assembly, "You must free the hands of the Home Board or tie their feet and throw them out of the window." Thank God, the women have untied hands and feet, and while you do not hold the pocketbook, you hold what is better, the mastery of him who does hold the pocketbook. God bless you and give you a great year and make you fruitful in all great works, is the message which I bring.

## An Appreciation

THE Woman's Board of Home Missions, before entering upon the increased responsibilities of an incorporated body, desires to acknowledge the very valuable services rendered to it for thirty-seven years by the Board of Home Missions.

The school work among the exceptional populations assigned to the Woman's Executive Committee by the General Assembly, December 18th, 1877, was comparatively a small undertaking and simple in management, but it was before the days when there were many organized efforts by women and few women had had business experience. This made the relation of the Woman's Executive Committee, the name of the organization for eighteen years, to the Board of Home Missions very dependent and necessarily educative in character. Dr. Kendall, the secretary under whom the new organization commenced work, assured the little group of Presbyterian women of his hearty support and co-operation. His attitude to the Committee was much as that of a father to a child. Patient instruction, watchful care, continual encouragement will always be associated with his administration; and better than the instruction was his ability to create in the inexperienced women self-confidence.

"Dr. Kendall really brought us up," said one of that first Committee, and it is equally true that Mrs. James brought us up with deference and obedience to the Assembly's Board. "Loyalty to the Board" was one of her reiterated maxims, and when her mantle fell upon her associate, Mrs. Bennett, the same policy was pursued.

Thus in all the years since woman's work was organized for Home Missions, there has been nothing but harmony between the two Boards, and on the part of the Woman's Board there has always been a feeling of comfort and assurance that while she had such solid backing as the Home Board, nothing very harmful could come to her.

When Dr. Roberts became secretary, his interest in the Woman's Executive Committee was no less than that of Dr. Kendall, but the dependence was greatly changed. The women had advanced in knowledge and grown in experience and the relation was more that of client and attorney. The majority of the business of the Woman's

Executive Committee was settled within their own jurisdiction, and only the difficult cases were taken to Dr. Roberts for consultation, and those having occasion to interview him remember how cheerfully and gladly he gave his time for counsel and advice.

The names of Dr. Thompson and Dr. Dixon will bring a hearty response from many members of the present Board. Their long term of service has meant years of association until the mutual tie that binds is strong and enduring. Their administration, as those of the preceding secretaries, brought a change of relationship between the two Boards. In 1897 the Woman's Executive Committee had become the Woman's Board of Home Missions with extended work and added responsibilities. For a time it meant the support of missionary teachers, schools, Bible readers, evangelists and medical missionaries; the erection, equipment and maintenance of necessary buildings; with the diffusion of information. This made in some cases the line of work of both Boards similar, and the relationship was the deliberation of partners in an inspiring work; and from Dr. Thompson and Dr. Dixon the Woman's Board has always received consideration, sympathetic interest, candor in methods of action, a spirit of concession and compromise, which have resulted in delightful unity and harmony.

While we thus record separately a tribute to these beloved secretaries, who were the medium of necessary business to their Board, there is a sense in which there is a combined obligation to all of them and the entire Board for the honor of this hour—the honor of such a degree of confidence that, by the advice of the General Assembly, the Woman's Board has become an incorporated body.

Thirty-seven years ago, the separate Christian work of women was not in general favor in the Presbyterian Church. But the constant support of these secretaries, by spoken and written word, when visiting churches and the General Assembly, has been an important factor that has almost entirely eliminated the early objection. Dr. Kendall's leaflet, "Help Those Women," was scattered far and wide, and an examination of the bound volumes of the proceed-

ings of the General Assembly will show that in every report presented by the secretaries of the Home Board there is endorsement and commendation of the work of the Woman's Board. Thus, year after year, the secretaries have helped to mold the opinion of the members of our highest ecclesiastical court, until they have been prepared to offer us their complete confidence.

Another source of obligation to the Board of Home Missions has been its cordial assistance in financial embarrassment. It has always been an accommodating and willing banker, tiding us over more than one difficult place, and this temporary assistance has been sincerely appreciated.

From the treasurers, Mr. Eaton and Mr. Olin, we have recognized many courtesies. Both treasurers have been most thoughtful for our office comfort. From the first room, seven-by-nine in Center Street, they have bettered our accommodations with every change of location, and this thoughtfulness often without any suggestion but their own desire to have us comfortably situated.

Dr. Dodge, for many years the President of the Board of Home Missions, has been a most faithful and valuable friend to the Woman's Board. In ways known and unknown, so quietly has he rendered assistance, that he will always be remembered

as one of its warmest friends and most generous supporters.

Nor do we forget the spring conferences—occasions of cordial greetings and making plans for the future year's work, when both Boards have sat around the long table, a veritable united family. And as the years have gone by and seats around that table have become vacant and Dr. Kendall, Dr. Roberts, Dr. George F. McAfee, Mrs. James, Mrs. Pierson, Mrs. Finks, have joined the cloud of witnesses, we have recalled their names and labors of love, verifying the assurance that "the righteous shall be in everlasting remembrance."

It would be impossible to summarize all that the Board of Home Missions has been to the Woman's Board—the wide sympathy it has given our work; the liberal care for all our interests; the good judgment; the wise counsel; the encouragement; the comradeship; the inspiration of association; the genuine exultations in our successes—all these, and more, will cause us often to hark back with gratitude, honor and affection to the Board of Home Missions.

Respectfully submitted:

MRS. S. B. BROWNELL  
MRS. W. E. HONEYMAN  
MRS. JOHN F. PINGRY  
MRS. JOHN SINCLAIR  
MRS. CALVIN B. WALKER

## Our Medical and Educational Work in Alaska

Address by James H. Condit, D. D.

**I** COUNT it a privilege that I may be with you this afternoon and speak upon the portion of a great theme which has been assigned to me. While I am supposed to be an eye for the Board of Home Missions, I also have an eye for the very important work being accomplished in Alaska by the Woman's Board.

It has been my privilege within two months to visit each of the institutions supported by the Woman's Board in Alaska, the hospital at Haines and the Sheldon Jackson School at Sitka. It is my purpose, in the first place, to emphasize the marked contrast in treatment allotted the Indian in the States along lines of hospitals and medical relief and that allotted to our natives of Alaska.

There are in the United States approximately 300,000 Indians, and there have been provided for them by the Bureau of Indian Affairs 200 physicians, 80 nurses, 7 dentists, 70 field matrons, 77 miscellaneous employees—a total of 497 persons engaged in this specific work. There have also been provided 49 hospitals of a general character, and 4 tuberculosis sanitariums, the sanitariums and hospitals together furnishing a total equipment for patients to the number of 1499. If you can bear in mind those figures while I tell of Alaska's woes, I think you will agree with me that Alaska has hardly been fairly treated in the matter of medical relief for its 25,000 natives. Medical care for the natives of Alaska is provided by the Bureau of Education because there has been no other pro-

vision made, and supported by funds provided for educational use. For our 25,000 Alaskan natives we have five Government physicians, or, in other words, one for every 5000 natives; four nurses, or one for every 6250 of our native population; and we also have four so-called Government hospitals, or one for every 6250 natives. I am not using that word "so-called" with any thought of criticising the noble men of the medical profession in Alaska who have charge of these hospitals, for I know the trials and sacrifices which these physicians are undergoing for the sake of the cause they truly love. However, the best of these hospitals, located at Nushagak, is in an abandoned school building. When I visited it there was no nurse, only the doctor himself, and a helper who was an untrained man having no conception of the necessity of care in the use of bandages, and requiring direction moment by moment in all operations performed by the doctor. In all southern Alaska, with its 5000 natives, there is not one Government hospital. I am happy to be able to say that during the last hours of its sessions, through the instrumentality of Senator Jones of the State of Washington, an appropriation of \$25,000 was made by Congress for the building of a hospital for natives, which institution will probably be located at Juneau. We are sincerely thankful for this.

I believe that the voice of the Christian Church should be raised in protest against the contrast in the treatment of Alaskan natives and Indians of the States, which is more noticeable since not one cent has been paid to Alaskan natives for their lands or other resources. The United States Government gives for the care of the Indians of the States \$47.54 per capita annually, and for the natives of Alaska, including the reindeer upkeep, \$8.56 per capita. In looking over the report of sundry civil appropriations of the House and in noting the various causes for which money had been appropriated, I was interested in an item from which I learned that a veterinary surgeon was sent out from Washington to administer to the needs of the buffalo of the National Park until they were restored to health, and yet that committee would not appropriate one cent for our Alaskan natives, although the plea was made most earnestly by all representatives of the Bureau of Education.

So I come to you this afternoon to speak very feelingly of the Haines Hospital as a Presbyterian lighthouse shining in a dark

place. I wish it could be multiplied in sufficient numbers to provide a similar institution for each of the districts which I visit. I might speak of the scientific management of the hospital, of the new work just undertaken in the training of native girls as nurses, and of all the plans which Dr. Craig and his assistants have for the development of that institution.

I wish to appeal to you to use your influence for larger appropriations for Government relief of the natives of Alaska along medical lines. I am not able to say why it is so difficult to secure an appropriation for this purpose. I wish I knew. There is money abundant for all other purposes, it would seem. I would be willing to see the Alaskan native put under the care of the Department of Indian Affairs, if that would be a solution. Our Church cannot provide hospitals for all these people. If all denominations could do as well as our Presbyterian Church it would be gratifying, but it is a Government work, a Government burden, which the Government should take upon its broad shoulders and carry. In the meantime our Haines Hospital is one of the beacon lights of Alaska along the lines of the medical care of natives.

Now, in regard to our school. I visited the Sheldon Jackson School at Sitka a few weeks ago. The equipment is excellent. The buildings are arranged in a semicircle facing the Pacific Ocean. The view from these buildings is undoubtedly the most beautiful in all Alaska. In this semicircle are arranged four dormitories, the school building, the steam plant and laundry, the print shop, the very interesting museum, and the industrial building with its carpentry and metal working departments and machine shop, and the cooking and sewing rooms for the girls. I congratulate the Board upon the appointment of Professor Johns as superintendent of this institution. The teachers have received him with royal welcome. Everything is in the most promising and flourishing condition for the development of that work.

In the department of Bible study, systematic instruction is given in the rudiments of our faith and the great teachings of the Gospel of Jesus Christ. There were 142 pupils in attendance during the past year and between forty and fifty could not be admitted because of lack of accommodations.

Several questions must be faced in connection with educational matters in Alaska. You may know that there are now eighty schools provided by the Government and at



TEA SET OF BEATEN ALASKAN COPPER

This example of work from the manual training department of Sheldon Jackson School, Sitka, Alaska, was among the articles exhibited for sale at Rochester. The set required nearly a year of shop time on the part of the pupil maker, Andrew Johnson

present the matter of establishing a Government boarding school for natives is being considered. I do not think such an institution would in any way interfere with our school, for our institution will hold the same place in the educational work in Alaska that the Christian college does in the States. In my judgment the Sheldon Jackson School is doing the most important work that is being done along missionary lines in Alaska to-day. These boys and girls come from sixteen villages. They come to a Christian home, and the result of the instruction received is development of character that will ultimately solve the question of civilization and Christianization of the Alaskan natives.

A letter from a native has come to me since leaving Alaska. He has two daughters and in closing I will read you some of the prayers and ambitions in his heart for these girls.

April 25, 1915.

Dear Friend:—As I have time I thought I would write and let you know how I feel, this thing I want to speak about I mean and I want if it to be done, I mean it from my heart, and I want you to help me with it I need you help, I

want to put my girl in the school. I want her to be a real good girl. I want her to know some thing that will help the ministers, I want her to be come an interpreter, and I want her to know how to play on Organ. some thing that will help our own people. my oldest Daughter she turn out bad. I want this younger girl to know some thing better. I want to leave my girl in the ministers care. I want her to become a true Christian a true worker for our Dear Lord. I don't want any body to bother her.

While I am writing this letter to you, a verse come to my mind, Hannah prayed for a Child, When the Lord give her the Child, she gives him to Eli, and the Lord was with Samuel.

This is the way I feel. my only girl I want to give her to the Lord, I want to send her in 'the fall to Sitka School.

I will close with many wishes

I am your friend

D — S —

I know the women of the Church will minister to these needs as God may give grace and I wish to return my personal thanks for all that has been accomplished through the medium of Haines Hospital and Sheldon Jackson School for the uplifting and upbuilding of the natives of Alaska.



The text for the year 1915-1916: "Righteousness exalleth a nation."

# Facts That Make One Think

EXTRACTS FROM ADDRESS ON IMMIGRATION

By Rev. Joel B. Hayden

Lines by a Slovak poet in a Magyar prison:

"No gifts I offer, but this one reward:  
Time for free work—for human rights,  
regard."

**Y**OU will find in this country the great causes for unrest that are worldwide as you survey the field and see the materialism which reigns, and the throngs of workers bound by the cruel bonds of economic necessity. In the year 1914 there were, in America, two millions unemployed, more than seventy-five per cent of whom were foreign-born. In northern Pennsylvania, when the coal strike was brought to an end by the interference of the President of the United States, one of the mine owners and managers said to his family in the presence of his son: "If Theodore Roosevelt had stayed out of this two weeks more we would have had those damned miners where we wanted them." "For human rights—regard!"

I took a Polish workman out to find a position, and as we left the great pile of brick and mortar and stone that represents the heart of the city, and he saw the trees, the flowers and grass, he said to me, "This is not Baltimore, is it?"

I know a little Polish farmer in Buffalo who carried pig iron for the Lackawanna Coal Company for six years. He said: "America not want me. During the six years I never heard an American speak English, only my boss. All America want of me was my muscle." He had been hurt and was unable to work any more.

I think we are all beginning to realize the significance of the immigration problem and how tremendous it is. It is all very well to say, "Follow the Lord Jesus Christ"; but unless we can carry the good news to the men and women who are bearing the great industrial burdens of the United States of America we are not beginning to teach the sacrifices of the Lord Jesus Christ.

Of the Slavs, Italians and Hebrews coming here, eighty-three per cent receive less



Rev. Joel B. Hayden, who held one of the immigration fellowships of the Board of Home Missions and studied conditions for eighteen months in Austria and Poland in preparation for his present work among the Poles of Baltimore.

than \$1000 a year, and they have the largest families in the United States. The Poles average six children for the first generation and five and three-tenths in the second; and they have less than two dollars per week for each member of the family, or thirty cents per day for all expenses. Go into the great industrial centers and you will see the burden under which they are trying to stand. In 1913 there were 45,000 men killed in industrial work, and 200,000 injured. From fifty-five to ninety-six per cent of all large labor forces are foreign-born. Take

these figures and write them in terms of human experiences. Then begin to comprehend the task before us of reaching down to the world of commercial production with a genuine gospel of service and love. Read the story of despair that is before the eyes of the few workers that see the alien face to face.

In the Connecticut valley there are more Poles alone by four times than Presbyterians. In 1950 seventy-five per cent of all American citizens will be descendants of those that came here since 1850, and sixty-six per cent will be descendants of Slavs, Latins and Hebrews. There are three times as many Poles in the United States to-day as Presbyterians. What do you know of the background of these people? Come with me into Galicia where one thousand communities have no schools. In one province forty-five per cent of all the children born are illegitimate. In the shrine of Poland you will find written scandals and vice not to be tolerated in America. Go with me into the city of Baltimore and you will find the same thing. That is what is going on round about you in the great industrial centers, and you know nothing about it. Until the leaders of the Church realize this condition you will have produced here a constituency of American citizenship divorced from the Bible and from any faith. I met a Pole who said: "I have been here long enough to know

that religion is bosh. All you Americans worship is the dollar. There is no God."

I walked into the shop of a Polish editor of a paper and I said, "I want to help the Polish people in the United States of America." He said to me, "I have been in this country twenty-seven years and you are the first Protestant Christian that ever came to help me." Those are the things that make us think.

Little Jimmie Winarski startled us when he told us that his mother had to get up at five o'clock and go to work, that she made \$3.50 a week for five children, and that they lived in one room. We go to preach the Gospel of the Lord and Saviour Jesus Christ and to tell these people of the love of God. Can we bring good news and say, "I have come to give you life and that more abundantly"?

I can take you to Madison, Wisconsin, six blocks from the State Capitol and eight

blocks from the State University, and show you a colony of 1500 Italians living on the swamp, in frame houses holding from twenty-five to forty people. University professors on the top of the hill and dagoes in the ditch, with seven strong churches a few blocks away, and the probationary officer of the school and a Jewish student the only ones helping them—think of that! It makes one blush with shame to think of the isolation of these inhabitants, cut off from every opportunity of intercourse with those homes and ideals which we are proud to call Christian. We are proud of it, but are we worthy of the name?

May God guide this Church in its scientific endeavor, in its close study, in its willingness to sacrifice in order to build this American democracy of ours upon a firm foundation where men shall have a chance for all good things in the name of our Saviour, Jesus Christ.

## Closing Words of the Women's Home Mission Meetings

MONDAY, MAY 24, 1915, ROCHESTER, N. Y.

By Mrs. F. S. Bennett

"THAT ye love one another, even as I have loved you." This is not only a command; it is also a measure. No stinted, selfish, restrained service will answer; there is to be no withholding, no questioning, no fear of over-zealousness: "Even as I have loved you" can be but an outpouring of our very best, a lavish showering of time, strength, gifts. Have we been content to measure our service of hours, of energy, of money, by the standard set by our co-workers? Have we year by year been our own mile posts, and so been content? Accusingly, and yet with deep and pitying tenderness, comes the word—"Even as I have loved you." And by that measure how trifling has been the best that we have done when compared with our possible best.

Service that has in it aught of withholding falls short of the standard; service content to be measured by any lesser standard than that set by our Master is the failure of low ideals.

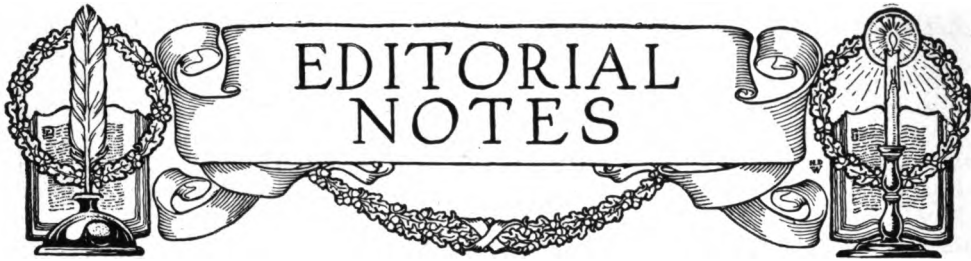
And this service must be a joyous outpouring of the best in a willing spirit: "Not grudgingly, or of necessity," but because the love we have must express itself in worthy deeds. It is only as we serve in such a spirit with unstinted loyalty that the needs of these days can be met. If we believe in the work in which we have enlisted, and if, believing, we have engaged in it, then dare we offer half-hearted service? Can we say "I believe" and fail to produce fruits of service worthy our profession?

"That ye love one another" has been emphasized. Are we ready to accept in its fulness "Even as I have loved you"? Royal the gift, wonderful the bestowal! Shall not the acceptance demand of us a worthy response? As we scatter to our homes may this message go with us—"That ye love one another, even as I have loved you," and may the coming months prove us disciples that follow close in the ideals of the Master.

*"This is a council of peace, not to form plans of peace, for it is not our privilege to form such, but to proclaim the single supreme plan of peace, the revelation of our Lord and Saviour, Jesus Christ, because wars will never have any ending until men cease to hate one another, cease to be jealous of one another, get that feeling of reality in the brotherhood of mankind which is the only bond that can make us think justly of one another and act righteously before God himself."*

*President Wilson in an address before the Methodist Missionary Society, South*

Peace literature such as the above has been prepared for circulation by the Christian Women's Peace Movement.—See Editorial



## EDITORIAL NOTES

FOR the thirty-sixth year meetings were held under the auspices of the Woman's Board in connection with the General Assembly of the Presbyterian Church when it convened in Rochester, New York, during the month of May. The women's meetings extended from May 19 to 24, and were largely attended. Brick Church provided quarters unusually well adapted to the requirements of the various sessions, ranging from the full public meetings held in the beautiful auditorium and the display of literature in the adjoining ample and well placed rooms, to the daily morning prayer service and the executive sessions held in an "upper room" of the Institute, and the registry department in the attractive Institute lobby, always faithfully attended by the registration committee. Every need was promptly met by the right room in the right place and Rochester women cordially ready to lend a hand.

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THE decorations of the church were in harmony with the beautiful setting of the chancel and choir. The banks of palms and other tropical greenery were brightened by crimson tulips and white lilacs, or on other days by yellow tulips and violet lilacs, the two flowers in which Rochester seems to excel. These flowers in the parks and homes of the "flower city" form a distinct part of our memory of days in Rochester.

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ANOTHER pleasant feature was the interested co-operation of the musicians, which made their musical contributions an integral part of the meetings.

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THE offerings taken at the public meetings of the Woman's Board were all devoted to one cause, that of the erection of a tubercular ward at Haines Hospital, Alaska. At one meeting a wedding ring was found in the collection plate, evidently given by some one who wished a share and could have it in no other way. The final collection was eighty-

five dollars short of the \$500 needed, and Erie Presbyterian Society made the amount an even \$500.

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THE little Navajo girl who was present at the meetings of the Woman's Board, having come East with Miss Cochrane of Ganado Mission, thoroughly enjoyed her novel experiences. Before going to Rochester she visited Miss Cochrane's mother and became quite devoted to her. After a few days of entertainment in one of Rochester's most charming Christian homes and her first introduction to many of the luxuries of civilization, she said to Miss Cochrane, "You can go back to 'mother.' I stay in this hogan." The hogan or hut of the Navajo is a far call from the home of civilization, but four-year-old Esther, having at the mission learned to sleep in a bed and acquired several other accomplishments, evidently finds herself entirely willing to run the gamut of the joys of civilization.

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THE Mary Hill missionary literature boxes are known to many program-makers, and an interesting feature of Monday afternoon was the opportunity of hearing Mrs. Hill speak and seeing some of the attractive program boxes and charts which had been prepared under her direction. One of these charts will appear in the August HOME MISSION MONTHLY. Mrs. Hill feels that the program committee is the most important committee in a local society, that the responsibility for programs should never rest on the president, that the program should never be long, that there should be good music and that, above all, there should be prayer before, during and after the meeting. "Prayerless work will soon slacken."

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PROMINENT among the charts in the exhibit room was the Treasury Honor Roll prepared by the treasurer of the Board, with its red, blue, silver and gold stars indicating the degree of honor accorded societies as a result

of the year's work. The HOME MISSION MONTHLY Front Rank charts were also constantly under inspection by visitors, who were interested in noting the societies that had been successful in the HOME MISSION MONTHLY campaign.

A DELIGHTFUL opportunity for meeting delegates and Rochester women was afforded by Rochester Presbyterial Society when they received with Mrs. Edmund Lyon at her home on the afternoon of May 22nd. In order that their guests, who had been in close attendance upon meetings, might not leave Rochester without a glimpse of the city parks, arrangements were made whereby automobiles took all for a delightful drive before the reception. The hospitality extended through individuals also formed a very charming part of our stay in Rochester. Never was the privilege of meeting women from all parts of the country more enjoyed than this year. Not only did the women at a distance from headquarters receive stimulus, but officers of the Board, quite as much, felt the benefit of meeting and gaining the viewpoint of those who are loyally supporting the cause by work and prayers and gifts.

THE display of industrial work from Sheldon Jackson School, Sitka, Alaska, included dresses as examples of the girls' skill and woodwork and metal work as evidences of the manual training given the boys. Wolf Point Mission in Montana and Tucson School in Arizona were represented by very interesting displays of the handiwork of Indian pupils, while Ganado Mission, Arizona, provided Navajo blankets of moderate size and price. Mayaguez Mission, Porto Rico, sent for sale a seemingly unlimited amount of beautiful and practical embroidery, drawn work and basketry, and a loan exhibit from the domestic art department of Normal and Collegiate Institute, Asheville, N. C., was proof of proficiency in dressmaking.

THE morning prayer meetings, led by women from widely separated parts of the country, gave a keynote for the meetings of each day, a keynote which was sustained and strengthened by the devotional portion of the public meetings and was felt throughout the earnest discussions of executive sessions.

During the last hour of the last session there was a deeply devotional note as the service of recognition of life and honorary memberships was conducted by Miss Anna

M. Alward, of New Jersey, chairman of the Committee on Life and Honorary Memberships; followed by dedication of officers of the Woman's Board by Mrs. Seymour Ballard, president of Rutgers Church Missionary Society, New York City, and a closing devotional period in charge of Mrs. F. S. Bennett.

As the topic for August is "Our Young People," it has seemed a very natural division of the good things at the Rochester meetings to publish in that issue not only Miss Petrie's and Mrs. Potter's reports, but methods for young people's work, as discussed by experts, and the address by Miss Hickok concerning the work of mountain girls in their own communities.

AFTER reading the address by our president and "Facts That Make One Think," by Joel B. Hayden, in this magazine, we surely should be interested in the Americanization Day movement advocated as a means of "intensifying consciousness of American nationality" among foreigners in America and "emphasizing the common interests of all races in this country." In a letter to mayors of one thousand cities, Dr. Frederic Howe, Commissioner of Immigration at Ellis Island, calls attention to a civic demonstration of value in connection with the celebration of the Fourth of July. He refers to "Citizenship Receptions" or "New Voters' Day," which Cleveland, Philadelphia, Baltimore and Los Angeles have held as a final step in the naturalization of aliens. In the majority of our cities too little instruction is given aliens concerning the ideals of naturalization. Many races are permitted to make permanent homes here, following widely different ideas of life and having no friendly American hand extended to point the way to the standards of national character toward which we aspire. Information with regard to Americanization Day may be secured from the National Americanization Day Committee, Room 1205, 95 Madison Ave., New York City.

WE would call attention to the announcement made in these pages last month concerning the Christian Women's Peace Movement and their request that July Fourth be made a day of prayer for peace through the exercise of "Christian brotherliness." Attractive peace literature may be secured at slight cost from our literature department.



A REPRESENTATIVE GROUP OF THE WOMEN IN ATTENDANCE UPON THE MEETINGS OF THE WOMAN

## Synodical Roll Call

THE larger part of the Monday morning meeting was devoted to synodical roll call. A novel feature was an unexpected turning of the tables, when Mrs. Bennett began the alphabet with the x, y, z's, so to speak, and gave those synodical representatives who frequently have their "thunder stolen" the first opportunity for report, and the a, b, c's the last. The innovation was accepted with hearty approval, Baltimore generously leading in the applause. Reports were encouraging and stimulating. Messages were received from synodical societies not represented by delegates and these were read by the secretary. Delegates from each synodical society rose as their spokesman answered roll call by presenting a brief report of the year's work. A unique arrangement of charts aided in the effectiveness of this synodical representation. Four charts were attached side by side to a wooden framework. Each was rolled to the top, similarly to a window shade. As a synodical report was given the chart was drawn down to the point where the society was tabulated, the number of presbyterial societies being given, also the number of local societies and of members. Most of the reports showed encouraging increase in all directions.

A few items may give the atmosphere of the occasion: Ohio reported increase in mission study especially and a banner year in literature. North Dakota, with all its difficulties of long distances and scattered forces, yet reported increase along all lines, sometimes not great advance but always advance. New York made a plea for the establishment of Light Bearers and Little Light Bearers, both for the sake of the children and for the sake of the work. New Mexico reported gain in membership and in gifts in every presbyterial society—in one a gain of fifty per cent. New England's keynote for the year was mission study. One class of one hundred and fifty members was

reported. Nebraska's representative spoke especially of *The Messenger*, their synodical publication, which carries reports of presbyterial and synodical meetings to those unable to attend. Missouri displayed a fine statistical chart, showing, comparatively, the work of her presbyterial societies. Two marked features in Missouri's report were a gain of thirty-seven per cent in organizations and forty Front Rank local societies. Minnesota finds every year a banner year, always surpassing her own record. *The Messenger*, the synodical paper, is a recognized aid. Minnesota has caught the vision and expressed the feeling of many others in pledging loyal support to the Board. For Michigan prayer and service explain the gain. Loyal women are working harmoniously and are ready to respond in every way. One special feature is a gain of forty-three young people's societies. Iowa's slogan is "Bring the ranks up to the standard." Indiana features a banquet for young women at every presbyterial meeting. County meetings are attended by women who would never attend a presbyterial meeting. Baltimore reports spring payments, the best ever made. The treasury chart prepared for this society, and shown in the January number of this magazine, was exhibited at roll call. It should be used everywhere. A study class numbering between five and six hundred was reported, also a children's rally at the close of the class, at which seven hundred children between five and fifteen years of age were present. This synodical society has the honor of including in its ranks the presbyterial society which has ordered the most literature of any in the States. California brought loving greetings from the former president, Mrs. Goddard. Phenomenal growth is reported, one item being a threefold increase in study classes. Arkansas is stressing children's work and reports steady, sure growth and everything in a healthful condition.



WOMAN'S BOARD IN ROCHESTER. THE OFFICERS OF THE BOARD ARE SEATED IN THE FRONT ROW

## Conferences at Rochester

By M. Katharine Bennett

**I**N connection with the meetings of the Woman's Board of Home Missions at Rochester, May 19-24, there were held five conferences of officers from headquarters and synodical and presbyterial officers, at which many policies and organization matters were fully and freely discussed. These conferences are of inestimable value, as they afford opportunity for bringing synodical and presbyterial officers into closer touch not only with headquarters, but with each other and for devising workable and direct methods of approach.

The outstanding fact of these conferences is the trained leadership at the service of the women of the local churches; "The women that serve are a great host," and there is joy in the efficiency with which these officers analyze situations and apply the accurate knowledge to produce results. The interchange of thought was not only an inspiration and a delight, but a stimulus to all. In no part of the work of the Church is there more thorough organization than in the societies auxiliary to the Woman's Board. The leaders are a band of consecrated and earnest women.

More detailed notice of the recommendations from these conferences will be given from time to time, as these are more fully worked out; but it is of interest now to note briefly the wide variety of topics discussed and the marked trend toward such standardization of methods as will make for greatest efficiency.

Following are some of the topics considered and conclusions reached:

I. A number of synodical societies have adopted each a "Standard of Excellence." It was recommended that these should be correlated by the Woman's Board and there be issued a National Standard of Excellence and that this be adopted by the organizations, that there might be

one standard of comparison for the societies everywhere.

II. There have always been varied methods of determining membership in local women's societies: compilations of figures have, therefore, been of doubtful accuracy. After much discussion it was recommended that there be a uniform method of counting the membership in local societies. After action by the Woman's Board of Home Missions this method will be announced.

III. Report blanks came in for a share of attention. During the past year, owing to a wide demand for a more simple and concise form, new blanks had been adopted. It had been found that there were omissions that minimized phases of the work, and note was made of all such that they might be inserted this year. The question of blanks is of great importance and with the widely different interests to be included it is not surprising that infinite patience is needed in working out the perfect plan.

IV. The new policy in relation to the promotion of Home Mission interests in the Sunday schools and young people's societies was fully explained, and after a prolonged and interesting discussion a general plan was approved, having already been agreed upon by the Board of Home Missions and the Woman's Board. This plan looks to a unification of approach to the young people on the part of the Home and Foreign Boards of the Church. In the policy outlined by the Boards, it is agreed that "if after careful explanation and solicitation on the part of the Board of Home Missions, the Sunday school shall insist upon continuing its interest in an object, it shall not be considered a breach of policy if the Woman's Board shall accept such money, it being con-

ceded that any organization has the final right to act concerning the distribution of its gifts." The full policy was later accepted by the General Assembly as part of the report of the Standing Committee on Home Missions and will be explained in the August number of this magazine.

V. No small amount of thought was likewise given looking toward greater uniformity in the promotion of missionary interest in children's organizations. In some presbyterial societies a secretary for work among children has all organizations of children; in other cases she has only certain of these, while vice-presidents have the responsibility for others. There are many systems in vogue, and these complicate the process of sending a message from headquarters down the line with promptness. It was urged that a recommendation be made from headquarters of a plan that would be simple, workable and effective.

VI. This led to discussion as to whether the approach from headquarters on matters of general interest should always be via the synodical society or whether it should be simultaneously to the synodical and presbyterial officers, placing upon the former only the responsibility for follow-up work. Keen interest was aroused by this subject; it was felt that the approach should always be through the synodical society with such assistance as can be rendered to its officers by the use of manifold letters sent to them from headquarters, and *that these synodical officers should be*

*beld to strict accountability for the prompt and effective transmission of messages from headquarters to the presbyterial societies.*

VII. A plan for tabulated reports relative to work among foreigners in stations where funds are transmitted through the Woman's Board was also approved.

VIII. In order that the apportionments may be given to the presbyterial societies in time for fall meetings, it was asked that in the future the date for sending these out should be not later than September fifteenth. This may mean a little readjustment at headquarters, but the plan doubtless can be carried out.

IX. After a very careful discussion, it was decided that it was desirable that there should be a "special" this year, as the building of the new San Juan Hospital plant will necessitate a large amount of equipment to make this institution reach its highest state of efficiency. It was, therefore, very cordially voted that the "special" given out should be \$25,000 for the building and equipment fund of San Juan Hospital. Further announcement of this will be made at a later date.

Even this number of recommendations shows the thought and care given to the work and the oneness with which this is done throughout the country. The conferences were as inspiring as were the public meetings to those who are carrying the heat and burden of the day.

## Officers of the Woman's Board of Home Missions

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First Vice-President, Miss Annie Hyatt.  
Second Vice-President, Mrs. Augustus S. Crane.  
Third Vice-President, Mrs. Clarke Tillinghast.  
General Secretary, Miss Edith Grier Long.  
Secretary for Educational Work, Mrs. M. J. Gildersleeve.  
Secretary for Young People's Work, Miss M. Josephine Petrie.  
Secretary for Student Work, Mrs. Dwight E. Potter.  
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Editor of the Home Mission Monthly, Miss Theodora Finks.  
Superintendent of Schools, Marshall C. Allaben.  
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Mrs. D. E. Wiber

# From Alaska to Porto Rico

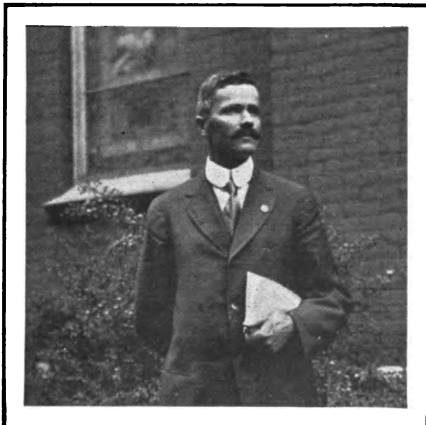


**A**T the vesper service held on Sunday afternoon the Home Mission field from Alaska to Porto Rico was represented by brief talks of missionaries, Mr. Marshall C. Allaben, Superintendent of Schools of the Woman's Board, presiding.

Very beautiful music was rendered by the full vested choir of Brick Church, and the congregation joined in a responsive reading, "Ambassadors," which had been especially prepared for the occasion. It is of interest that this responsive reading and many of its predecessors at our annual meetings have been prepared by Mrs. Calvin B. Walker, for many years chairman of the publication committee of the Board.

After prayer by Mrs. M. V. Richards, president of Baltimore Synodical Society, Rev. F. R. Falconer of Klukwan, Alaska, for seventeen years a missionary of the Board of Home Missions, was introduced. He spoke of the natives as a religious people and mentioned a Christian Endeavor society of one hundred members in the little town in which he labors, and a Junior Christian Endeavor of forty-five. Think of the up-to-dateness of a "woman's club" in such a village! In the club, cooking and other home-making arts are taught the young women, and these advantages are much appreciated.

Another feature of the missionary's work is instruction in gardening, for though, as Mr. Falconer said, many people have an idea that Alaska is a land of snow and ice and better able to produce snow drops than crops, yet efforts along agricultural lines are meeting with good



REV. FREDERIC R. FALCONER OF ALASKA



DR. JAMES H. CONDIT OF ALASKA AT RIGHT  
DR. J. MILTON GREENE OF CUBA AT LEFT

success. As his village is twenty-five miles from the nearest physician, Mr. Falconer spoke feelingly of the medical needs of the people, especially the twenty-five per cent, probably more accurately forty-five per cent, infected with tuberculosis. His praise of Haines Hospital in its efforts to meet such needs was founded on close personal knowledge.

As a practical illustration of her address on Indians, Miss Sarah E. Cochrane, of Ganado, Arizona, the second speaker, brought with her to the platform a four-year-old Navajo maid. In other words, we saw two missionaries from Navajo land, one in training and one doing the training. Little Esther was lifted to the table that all might see her. If she were at home she would have a number of sheep to care for, for even the tiniest children have their duties assigned them in tending sheep and goats. She had never seen a train until brought East on this trip. Of the seven other children in her family, one brother, eight years of age, attends our school. The mother is a Christian and the missionaries have hope of gaining the father. Miss Cochrane asked that this small girl might be remembered in prayer that she become a beacon light to her people.

Miss Donnelly, the new principal of Mossop Memorial School at Huntsville, Tenn., has served our Board in New Mexico and in Cuba, as well as in our southern mountains, and gladly represented New Mexico since no one was present from that field. The two things firmly impressed upon her mind when she went to New Mexico were that she was to teach the English language and make American citizens, and that she was to instil into the hearts of the children the principles of the love of Jesus Christ. The great need of medical missions was the keynote of her message. The school which she conducted at Las Cruces is now closed, as the time came when the public school could take charge. One gratifying result of the work was then seen, for in looking about for young people to fill positions of responsibility it was to the boys and girls who had had the advantages of our mission that the people turned. But changes are now occurring in the Southwest, and in Miss Donnelly's words: "With the hundreds and thousands being added to our population since the revolution in Mexico, the

need to teach the English language, to make American citizens and instill the love of the Lord Jesus is just as great as it ever was."

Miss Hemphill spoke of the Manchester, Kentucky, dormitory, which is conducted as a Christian home for girls of the southern mountains who are attending the public school in that town, thus throwing about them best influences and providing home training. Miss Walker gave another glimpse into the southern mountains in speaking of community work at Hindman, Ky. A baseball diamond, given by the superintendent of the Sabbath school, a mountain man, is proving an attraction for young men of the region. This superintendent is faithfully working in every way for the salvation of these young men. When they asked if they might "pass the ball" on Sunday, by which they meant "practice," he tactfully refused and there has been no Sunday ball playing. Christmas is the greatest day in all the year, but it has been desecrated by the imbibing of "moonshine" whiskey by the men and boys. Last Christmas there was almost no drinking; the boys were proud that they were "overcomers," and Christmas was truly a season of joy. In the Sunday school, learning the names of the Bible has been encouraged and a number of boys and girls readily find any verse given. At the Easter services, to the delight of all present, six girls found almost instantly the verses given in a Bible drill. One girl who lives in a lonely mountain cove, with almost no advantages, recited the names of the books of the Old Testament, explaining each with two lines of poetry.

Dr. Roger, superintendent of the Farm School, Asheville, N. C., said of that work: "It is three-sided in character—educational, industrial and religious." He referred to the destruction of the main building by fire on the day before Christmas when most of the boys had gone home for vacation. As the building contained kitchen, dining-room, laundry, store rooms, library, classrooms, assembly hall, parlors, offices and all dormitories, it seemed hopeless to reopen school, but the boys agreed to assist in every way and put up with all sorts of inconveniences if only they might continue at school. Therefore a part of the gymnasium was partitioned off for kitchen, dining-room and store rooms, the carpenter shop was divided and made to answer as three classrooms, while three empty buildings were used as laundry and dormitory rooms. Except for a little plumbing, all this work of adjustment was done by the boys, and school opened after Christmas vacation only ten days late. Graduates have encouraged the making of plans for reconstruction through expression of their desire to have a share in the new building.

The war tragedy permeates everything, but Dr. Roger showed how different our conception



MISS MARY J. DONNELLY

may be. Dr. McDonald of Toronto, the night before at an Assembly meeting had said that as he was preparing his address he heard the tramp, tramp of eighteen hundred of Ontario's best and bravest students of Toronto University sounded in at his office window. "Dr. McDonald heard the tramp of eighteen hundred," said Dr. Roger. "Had I been there I should have heard but one, for my only son, a student in Toronto University, was among them. May we each hear our individual call and bear our individual share in co-operation with all those who are carrying on the work of our Church. The world received a shock when England announced that during the war she would license no young man to preach the Gospel unless he were unfit physically for military service. Last night we all seemed pleased with the thought expressed that the

Presbyterian Church of the United States is giving no weaklings, no left-overs, to the ministry of the Church of Christ. If in the aggregate that be true, is there not a yet more important or more personal question? Are we, as individuals, giving the little things of life, the left-overs, the things conveniently spared, to the Lord? If we of the Presbyterian Church are to meet the obligations thrown upon us in the call of the world for Christian leaders, not only in such numbers as would ordinarily be expected, but also to take the places of the best youth of other lands who are falling in thousands, if we are to meet this obligation as individuals, we must increase our liberality toward Christian education." Naturally, this appeal was applied by Dr. Roger to Farm School as he urged that we "continue to give a fair start in life to these young mountaineers, strong physically, strong mentally, the purest American stock in our land, capable in every way, if educated, of becoming leaders in Church and State."

The new principal of Forsythe Memorial School for Mexican girls in Los Angeles spoke from the viewpoint of her recent experiences as a missionary under our Board in Porto Rico. "When I first went there," said Miss Buxton, "I expected to find the people burdened with a sense of gratitude toward us for the wonderful deliverance we had wrought by freeing them from the misrule of Spain. Unfortunately they are quite as apt to look upon us as unwelcome conquerors, they the vanquished race, we the alien victors. But, however little they may relish their position, they are not slow to realize the many advantages we have that they would gladly share. They want anything and everything that we have which makes for progress, efficiency and civilization, but they fail utterly to realize that what we have achieved along these lines has been due to our observance of the great fundamentals of moral integrity and a conscientious regard for the welfare

of others. How is it that the Porto Rican mind finds such difficulty in grasping the connection between the two?" The influences of the past four hundred years in large measure answer the question.

The public schools are doing all in their province, both educationally and socially, but what an appalling gap that leaves in the lives of young Porto Rico! Think of the influences for righteousness that surround our youth outside of school hours. Every Jewish boy has his Hebrew, in which the rabbi makes known to him the great fundamentals of his religion, every Roman Catholic child is under strict supervision of his parish priest. We are all familiar with Bible schools, summer schools and Sunday schools as the foundation building of Christian character among Protestant children. In Porto Rico, on the other hand, Protestantism is scarcely born and Roman Catholicism is atrophied, so that this is a most critical period for the island. To rouse the people to a knowledge of their great need two powerful forces are at work, the public school and the missionary. It is peculiarly our problem, for no other nation is carrying on work there; the western part of the island is exclusively our Presbyterian problem, for no other denomination is working there. Let us then hasten to put into the field every possible Christianizing force.

The closing message of the day was from that veteran missionary of the Board of Home Mis-

sions, Dr. J. Milton Greene of Cuba, who spoke most appreciatively of the work of the Woman's Board on that island. "Cuba para Cristo" (Cuba for Christ) would, he said, be the refrain sung in the gathering of Endeavorers and Sabbath school workers soon to be held in the beautiful Presbyterian Church at Havana. "Of the three hundred young people there assembled as delegates, all the fruitage of mission work, I love to think," said Dr. Greene, "that at least fifty are the product of our own activities, and at least thirty graduates of the schools of the Woman's Board established at Nueva Paz, Güines, and Sancti Spiritus. At the end of ten years of labor it is possible to see the fruitage of the schools, which will increase in geometric ratio. These young people have come out of great temptation and I delight in calling to mind those who have graduated from these schools and are now serving as efficient assistants to their former teachers. In a special sense the hope of Latin America is in her youth, and very great is the need of well equipped Christian schools. My earnest hope and prayer is that our Woman's Board will greatly multiply their schools, and I desire most heartily to cooperate with them in this work."

The afternoon's program included negro melodies rendered by the quintet of colored students from Biddle University, N. C. Thus was given a very pleasing reminder of the fine work for their race being carried on by the Freedmen's Board.

## The Jubilee Year for The Freedmen

Address by Mrs. Mary E. Fister

OF all the exceptional people for whom the mission boards are working, we must concede that the emancipated slaves, or as we now call them, the Freedmen, have peculiar claims upon us.

The Indians were the original inhabitants of the land; foreigners from every clime come to our shores from choice, prompted by various motives; but the negroes were brought to this country against their will, and after two hundred and fifty years of bondage, during which their cries went up to the throne of a just God, they were liberated at a great and awful cost of blood and treasure. Empty-handed, and with no knowledge of the great battle of life before them, they were thrust upon their own resources.

Ere the smoke of battle cleared away, consecrated men and women turned to help these people to a higher plane of life. Schools were established and eagerly old and young flocked to them. Various Christian denominations of the North recognized the fact that to these people must be given Christian education, for an education with God left out would not meet their needs.

Our General Assembly later made the schools the special charge of the women of the church, and on us lies the burden of educating and uplifting this race. To this end five classes of schools are to-day working. At first it was necessary to employ white teachers, but such progress have the people made that to-day only six white men are instructors in the Freedmen schools, five of these being the presidents of the seminaries for

girls, and the sixth at the head of Brainerd Institute. In these six schools alone are found the white teachers now on the field. During fifty years, the negroes have developed capable teachers and leaders of their own. Biddle University accomplishes a great work in giving to these people an educated ministry. The seminaries send out from their halls girls prepared to enter the various callings of life, trained to become a mighty power in the future of the race, not alone in public work but, in what the race most needs, the Christian home. Because of the training of these girls future mothers of the race will give to their children a different environment, higher aims and truer views of life here and hereafter.

The co-educational schools are working along the same lines.

The agricultural schools, fewer in number and of later introduction, give promise of becoming a power for good in training boys for intensive farming, enabling them not only to become in time owners of their homes, but to help to bring the Southern states, with their wonderful possibilities, up to first rank along agricultural lines.

Last, but far from least, are the parochial schools under the charge of the pastors of the churches. Here first impressions are made. A premium is put upon good behavior, trustworthiness and preparation for pursuing higher studies.

We plead earnestly for the continuance of the parochial school. We must not cut off this current of power, for, though the public schools of the South have better trained teachers and better

equipment than formerly, they are overcrowded, and have no time for the moral training of the children under their care.

"Knowledge is power"; "Indifference is the child of ignorance." Make yourselves familiar with the workings of these schools, secure the literature and sow it broadcast through the homes of your auxiliaries; give the needed information to the young people, that what is now to them but a point of history may become an incentive to help a great and worthy cause.

To many of us the time and circumstances of this people's liberation were a dread reality. Remember that the youth of to-day is far from what first captured our interest. Enlist the sympathy of the boys for that other boy less fortunate than himself, who desires knowledge but has not the "wherewith" to secure it.

In addition to the work he renders, twenty-five

dollars will carry a boy through a year of training at the agricultural schools. Sixty dollars supports a girl in our seminaries. Looking at it from a material point of view, nowhere else can such large results accrue from so small outlay, and when one catches the vision of the eternal value of this work no longer will a deaf ear be turned to the pleas of those dark corners that have not yet received the light.

We stand at the threshold of the golden anniversary of this work, and are amazed at the progress of these people. May their future be even brighter until the glory of the Church shall be, that, through the God-given power of the Holy Spirit, they have lifted not only an individual, or a class, but a race.

Pray for the homes, the schools, and the Christian motherhood of this people, and give as you pray. God will abundantly bless.

## The Record of the Year

Annual Report of the General Secretary, Edith Grier Long

"YE have not passed this way heretofore," was never more true of any people or organization at any time than of the Woman's Board of Home Missions during the fiscal year 1914-1915. Nor in any year has any cause had clearer proof of Divine guidance and help.

We are grateful that, notwithstanding the depression of business in this country and the need of untold thousands in war-stricken countries abroad, the work has been carried on without retrenchment, and well within the receipts for current work.

The organization of the Woman's Board reaches through the synodical societies into the presbyterial societies, which in turn are composed of the women's local missionary societies, known by various names and including the children and young people of the Church—a constituency of more than two hundred thousand.

The young people's work has a special department assigned to it with special field objects for which it is responsible. Since 1898, Miss M. Josephine Petrie has been the young people's secretary, representing both the evangelistic work of the Board of Home Missions and the school and hospital work of the Woman's Board. She is also the Woman's Board representative in charge of Westminster Guild Home Mission interests. In her report will be found her own statement regarding these activities of the young people.

Another joint interest of the Woman's Board—its effort to present to students the home mission appeal and to seek to win them to home mission service—is presented by the student secretary, Mrs. Dwight E. Potter.

### Life and Honorary Members

Sixty-seven life members were enrolled during the past year. In these California leads, having thirteen, while Pennsylvania follows with ten. New York takes third place with seven and North Dakota follows closely with six. Five each from Illinois, Minnesota and Kansas form the next

group. Ohio sent four, and Baltimore and Iowa each three. One each came from New Jersey, Catawba, West Virginia, Texas, Missouri and Montana.

Twenty-five new honorary members were received, representing ten synodical societies; California, Minnesota, New Jersey, New York and Baltimore having secured respectively six, five, four, three and two. One new honorary member belongs to each of the following: Pennsylvania, Illinois, Michigan, Nebraska and Arizona.

It is the purpose of the Board's Committee on Honorary Members to reach each honorary member by letter twice each year, thus hoping to bind together a strong force for mission work, having for its watchwords, "Intercession, Influence, Increase."

### Literature

The gain of the Woman's Board in receipts from literature sales for the past year was \$23.55; although a small sum, it is significant because it proves earnest effort on the part of secretaries of literature to maintain the former standard. One reason for the sale of less literature was the fact that Home Mission Week was not observed by our women's societies. Our total receipts from literature sales were \$8,398.16. The total income of the literature department amounted to \$10,134.44, of which \$1,736.28 was for the Board of Home Missions. Returns from the Prayer Calendar sales show 17,787 copies sent out—the best record it has ever made.

For study class work in women's societies 17,085 books have been ordered. Of these, 8,877 were for "In Red Man's Land", by Francis E. Leupp, and 2,150 for "Home Missions and the Social Question," by our president, Mrs. F. S. Bennett.

### Magazines

The HOME MISSION MONTHLY has not only maintained its former number of subscriptions, but has made a net increase of four hundred and

seventy-four subscriptions. After paying expenses for the year and retaining a working surplus, it paid to the treasury of the Woman's Board twenty-five hundred dollars for the building fund for "Old Dwight." The value of the articles in *THE HOME MISSION MONTHLY* and the continued high standard of this magazine are recognized by alert leaders.

*Over Sea and Land* has continued its monthly journeys to the little folks, reaching a larger number than last year, the subscription list showing a gain of three hundred sixty-eight.

### Special School Supplies

Much comfort has gone to our teachers and pupils in the boxes from the women in many societies, which at Christmas and other times carried substantial proof of practical interest.

In the making of bedding, table linen, clothing and so forth, for our day and boarding schools, about three hundred societies have been actively at work. Good second-hand clothing has been sent by thirty-six societies; 550 yards of carpet and 148 rugs are proofs of interest on the part of seventy-three other societies. To various schools and mission stations were sent 192 packages and boxes of Christmas cheer, with money for the purchase of candy. In two schools the pupils voluntarily gave up money contributed by societies for their Christmas treat and sent it for the benefit of the sufferers of the war, thus showing a spirit of sacrifice and sympathy and their desire to carry their part of the world's load. Three Victrolas and one post-card projector have delighted four groups of recipients.

### Ways of Working

As correspondence with the New York office had indicated a desire to know what methods are found effective along lines of organization, increasing membership and gathering funds, a letter was sent to the president of each synodical society asking out of the experience of her society such suggestions as might helpfully be summarized in this report; and also for any statement of facts of special interest in connection with their year's work.

It was a matter of surprise and regret that from one-third of those addressed no answer was received. The replies which came are embodied in the full report of the secretary—to be secured on application. It is sufficient to say here that a study of the various statements shows that, for the most part, the older synodical societies—and perhaps therefore the stronger—have been at work under separate organizations for home and foreign missions. Most of these, however, share one or more of their officers with the foreign synodical society. On the other hand, some of those long organized, and most of those organized more recently, have approved union of home and foreign effort; some have only one set of officers, while others have some joint officers and also assign important offices to different individuals for home and foreign service.

Increasingly in presbyterial societies the joint form of organization seems to obtain, even within the synodical societies organized separately for home and foreign missions. So far as reported, the local societies are largely joint organizations, but with widely differing bases of membership

and operation. Diversity of method is doubtless not without advantage in a constituency so widely distributed and operating under such varied conditions.

### Incorporation

During the past year, in obedience to the direction of the General Assembly of 1914, steps were taken to incorporate the Woman's Board of Home Missions under an act of the Legislature of the State of New York.

An outline of the developments leading to this important action is appropriate in this report.

In February, 1914, the Executive Commission of the General Assembly took action recommending that the Woman's Board of Home Missions should be erected as an incorporated body.

In April a letter was received from Mr. Charles T. Thompson, a member of the Executive Commission, asking whether the Woman's Board would be willing to be incorporated in the State of New Jersey and under the title, "The Woman's Home Mission Board." To this letter reply was made that these questions could not be answered with any degree of finality as the question of the incorporation itself was still an open one. In May, the General Assembly took favorable action on the recommendation of the Executive Commission regarding incorporation of the Woman's Board, voting that the matter be referred "to the Executive Commission to confer with the Board of Home Missions and the Woman's Board and that after the conference if the way be clear the Executive Commission be empowered to proceed with the incorporation."

In September, the Executive Commission met at Atlantic City. At this time Mrs. Bennett and Miss Hyatt, a vice-president of the Woman's Board, were in attendance, there having been received the docket of the Executive Commission showing that the incorporation of the Woman's Board would be considered. There were many informal conferences with members of the Executive Commission, but the Boards' representatives were not called before the Commission. That body, however, referred the whole matter to a committee consisting of three from the Board of Home Missions, three from the Woman's Board, and three from the Executive Commission, this committee to consider details and present the proposed Act to the Executive Commission in February, 1915.

Owing to the death of Mr. Charles T. Thompson, chairman of the group from the Executive Commission, and the death of Mr. John E. Parsons, chairman of the committee from the Board of Home Missions, no meetings were held until January, when there was called an informal meeting of the Committee for discussion. No motions were considered. During the following weeks, a number of meetings were held at which were present the members of the committees from the two Boards. The three sub-committees—and later, the joint committee—having agreed upon a charter, it was presented to the Executive Commission by the chairman of the committee, Mr. George V. Massey, and approved on Thursday, February 25th. This decision was received and announced to the Woman's Board on the day of its March meeting, and steps were taken to have the proposed charter presented to the Legislature of the State of New York for enactment.

### The Council of Women for Home Missions

The Woman's Board of Home Missions is one of seventeen national organizations forming the Council of Women for Home Missions, organized in 1908.

The object of the organization is "to create community, interdenominational, Christian fellowship in home missionary interests, to stimulate interest in, and to increase knowledge of home mission fields and conditions by a thorough study of home mission text books through study classes and lectures."

The Council of Women for Home Missions has seven standing committees, as follows: Home Mission Study Courses and Literature; Home Mission Summer Schools; Home Mission Interests in Schools, Colleges and Young People's Conferences; Home Mission Interests Among Children; Home Mission Comity and Co-operation; Home Mission Interests Among Immigrants; and Home Mission Day of Prayer.

Our Board is represented in the Council of Women for Home Missions by nine members, of

whom some render service in connection with its committees.

### The Field

The organization of the Woman's Board exists for the sake of the field and is responsible for the missionary work—nation-wide—for which Mr. Marshall C. Allaben, as superintendent, presents the report.

The well-rounded record of the past year in the Woman's Board of Home Missions is due to the loyal, intelligent, and enthusiastic personal co-operation of thousands of women in our Presbyterian Church. To them and to their officers, who give service freely and in abundant measure, is due this expression of cordial appreciation.

A large part of the responsibility of the year has been carried by the president, Mrs. S. F. Bennett, who has given very much of her time to the Board's interests.

The secretary, who entered upon her duties September first, came to a work well cared for by the other executive officers. For this, for their welcome, and for their co-operation she wishes to record her thanks.

## Thirty-sixth Annual Financial Report of the Woman's Board of Home Missions

By Dora M. Fish, Treasurer

**I**F a motto were to be chosen which would adequately describe the practical and financial life of the organizations constituent to the Woman's Board of Home Missions during the year 1914-1915, it would be, "Diligent in business, serving the Lord,"—for even in the face of a stringency in the financial market caused by the prolonged and serious war in Europe, and of the call for the relief of suffering humanity across the seas and in our own fair country, the "women that spread the tidings" have practically demonstrated the fact that with "carefulness, faith and prayer" appealed for by your treasurer at the close of last year's successful record, there need be no lack.

In a measure the careful working out of the apportionment plan has contributed to the success of the year, for more and more the desire for a systematic statement of pledges toward which an organization may aim is manifest, and an effort to meet every dollar of the amount pledged has resulted in business-like methods being applied in the management of the "King's business."

Another outstanding feature in the year's work is the value of the small gift. Perhaps never before has it been so demonstrated in the financial history of the treasury of the Woman's Board where the gifts of the many have enabled the Board to more than meet its full budget without the assistance of several large contributions from individual friends.

The word, therefore, from the treasury is one of encouragement, the true value of small things, the joy of success, and the privilege of a share in the work of the Master in our beloved home land.

On behalf of the Woman's Board, the treasurer presents the following financial report for the year ended March 31st, 1915:

### RECEIPTS

Women's Missionary Societies.....	\$277,591.77
Y. L. Soc. & Bands.....	32,002.77
Y. P. Soc. & C. E's....	17,533.53
Sabbath Schools.....	36,249.44
Churches.....	2,388.15
Individuals & Misc.....	15,402.39
	<hr/>
	\$381,168.05
Legacies.....	5,383.16
Interest on Permanent Funds....	6,747.69
	<hr/>
	\$393,298.90
Tuition and Receipts from the Field.....	64,232.28
Rents and Sales.....	6,390.10
	<hr/>
	\$463,921.28
Less Y. P. and S. S. Transfers to the Board of Home Missions.....	14,600.65
	<hr/>

Total income for current work of the Woman's Board for the year ended March 31st, 1915... \$449,320.63

In addition to the foregoing receipts for current work, the following amounts were received in the treasury, entered on the records and retained, transferred or deposited according to the Fund:

Work among Immigrant Populations.....	\$25,091.14
Emergency Fund.....	3,235.72
Specials not a part of Woman's Board Budget	1,527.59
Mrs. Charles L. Bailey Memorial Fund.....	12,000.00
Literature Sales.....	8,398.16
Home Mission Monthly Subscriptions.....	18,169.14
Freedmen's Work.....	92,722.69

The amount credited for Work Among Immigrant Populations was received from organizations within the following synodical societies: Baltimore, Illinois, Indiana, Kansas, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, Texas, West Virginia, Wisconsin.

## DISBURSEMENTS

Mission School Work.	
Alaskans.....	\$42,393.04
Indians.....	80,307.22
Mexicans.....	51,373.78
Mormons.....	34,137.18
Mountaineers.....	122,184.21
Porto Ricans.....	42,459.75
Cubans.....	9,264.61
Work among Immigrants, Ports of Entry.....	812.18
General Building Fund.....	7,456.52
	<b>\$390,388.49</b>
Insurance.....	5,567.60
School Department:	
Salaries, supt. and clerks, print- ing, postage and office expenses..	\$7,675.50
Field Work and Traveling:	
Salaries and expenses, field sec- retaries, speakers, etc.....	6,598.56
Salaries, officers.....	6,625.00
Salaries, clerks.....	11,619.94
Young People's Department.....	1,808.16
Printing and Stationery.....	1,484.73
Postage.....	1,749.86
Office expenses.....	1,063.53
Exchange on checks.....	169.34
Interest on money borrowed.....	2,964.41
Legal expenses.....	284.24
Literature Department:	
Salaries, printing, postage, etc..	5,503.36
Over Sea & Land.....	402.50
Council of Women for Home Mis- sions.....	50.00
Missionary Exhibit, Panama Expo- sition.....	150.00
	<b>\$48,149.13</b>
Total Expenditures.....	<b>\$444,105.22</b>
Total Income for Current Work.....	<b>449,320.63</b>
Surplus for Current Year.....	<b>\$5,215.41</b>

The amounts mentioned as expended on the various mission fields include receipts for build- ings and repairs to the extent of \$37,970.68, either expended or placed to the credit of the fields in a Trust Company, as follows:

Sheldon Jackson School, Sitka, Alaska.....	\$ 303.00
Presbyterian Hospital, Haines, Alaska.....	100.00
Ganado, Arizona.....	7,915.42
Dwight Indian Mission, Oklahoma.....	15,647.30
Forsythe Memorial School, Los Angeles, Cal.....	5,211.65
Menaul School, Albuquerque, N. M.....	300.00
Brooklyn Hospital, Embudo, N. M.....	49.00
Hospital Room, Tremontina, N. M.....	505.00
Home School, Asheville, N. C.....	955.31
Farm School, Asheville, N. C.....	934.00
Rocky Fork, Tenn.....	529.00
Dorothy, W. Va.....	27.00
Pattie C. Stockdale School, Lawson, W. Va.....	64.88
Presbyterian Hospital, San Juan, P. R.....	5,429.12
Total.....	<b>\$ 37,970.68</b>

The following analysis of the total income for current work shows the designation of contribu- tions as received by the treasurer:

SPECIALIZED CONTRIBUTIONS	
General Fund.....	\$80,121.57
Salaries.....	115,395.30
Scholarships.....	84,754.83
Current Expenses Mission Fields.....	70,989.76
Summer Offering Medical Work.....	4,315.22
Tuition Receipts from Field.....	64,232.28
Building Funds.....	44,112.32
Total.....	<b>\$463,921.28</b>
Less Y. P. and C. E. Trans.....	\$5,023.98
Less S. S. Transfer.....	9,576.67
	<b>\$14,600.65</b>
Building Funds Deposited.....	44,112.32
	<b>58,712.97</b>
Available for Current Work under Budget..	<b>\$405,208.31</b>

## COMPARATIVE SUMMARY

The following comparative summary of spe- cialized receipts will prove of interest:

1913-14		1914-15
\$426,797.04	Current Work.....	\$405,208.31
13,673.49	C. E. and S. S. Transfers.....	14,600.65
25,387.65	Building Funds Deposited.....	44,112.32
1,593.34	Specials Transmitted.....	1,527.59
28,110.38	Work among Immigrant	25,091.14
	Populations	
	Totals.....	<b>\$490,540.01</b>
\$495,561.90	Net Loss.....	\$4,021.89
	Loss for Current	
	Work.....	<b>\$21,588.73</b>

For the objects assigned to the various young people's organizations the following amounts were received, designated:

From Bands, for Sheldon Jackson School, Sitka, Alaska.....	\$ 3,327.71
From Jr. C. E. Societies, for Presbyterian Hos- pital, San Juan, P. R.....	2,021.61
From Int. C. E. Societies, for Miss Pyland's Salary, Sancti Spiritus, Cuba.....	441.57
From Westminster Guilds:	
For Haines Hospital, Alaska.....	\$5,081.24
For San Juan Hospital Bldg.....	684.29
For other objects.....	4,201.76
	<b>\$9,967.29</b>

## EMERGENCY FUND

The Emergency Fund continues to be a source of assistance to sick and disabled workers, a num- ber being granted leave of absence during the past year for various periods of time. The sum ex- pended for this purpose amounted to \$4,089.08. The total amount on hand to the credit of this Fund March 31st, 1915, was \$4,403.97.

## SALES OF LITERATURE

Sales of Literature amounting to \$8,398.16 were applied toward the cost of the printing and distribution of books and leaflets for information concerning the work of the Board, and the main- tenance of the Literature Department, namely, \$13,901.52, thus leaving a balance of only \$5,503.36 to be charged toward administration expenses during the year.

## MRS. CHARLES L. BAILEY MEMORIAL FUND

The receipt from Pennsylvania Synodical So- ciety of a special \$10,000 fund for endowed scholarships under the Woman's Board and \$2,000 for endowed scholarships under the Freed- men's Board in memory of Mrs. Charles L. Bailey, for thirty years the faithful and efficient vice-president and president of said society, was deeply appreciated and the work of our Penn- sylvanian women sincerely commended.

The amount of \$10,000 has been added to the Permanent Invested Fund of the Woman's Board, the interest only to be used for the scholar- ship funds of the following schools:

Sheldon Jackson School, Sitka, Alaska.....	\$ 2,500.00
Menaul School, Albuquerque, N. M.....	2,500.00
Wasatch Academy, Mt. Pleasant, Utah.....	2,500.00
Normal and Collegiate Inst., Ashe- ville, N. C.....	2,500.00
	<b>\$ 10,000.00</b>

The \$2,000 was transmitted to the Freedmen's Board for the following endowed scholarships:

Haines Industrial School, Augusta, Ga.....	\$ 1,000.00
General Scholarship.....	1,000.00
	<b>\$2,000.00</b>

The total amounts raised for this Memorial Fund by presbyterial societies in Pennsylvania were as follows:

Beaver.....	\$ 356.45
Blairsville.....	209.00
Butler.....	308.40
Carlisle.....	2,710.00
Chester.....	581.25
Clarion.....	343.50
Erie.....	1,244.00
Huntingdon.....	329.00
Kittanning.....	250.00
Lackawanna.....	862.75
Lehigh.....	215.81
Northumberland.....	380.00
Philadelphia.....	1,275.00
Philadelphia, North.....	1,068.00
Pittsburgh.....	1,178.40
Redstone.....	457.50
Shenango.....	239.50
Washington.....	145.48
Wellsboro.....	127.00
Westminster.....	313.00

\$12,594.04

Of this total sum \$12,000 was credited for endowed scholarships as above indicated under the title of "Mrs. Charles L. Bailey Memorial Fund." Of the surplus \$210 was applied toward the equipment of a reading room in connection with Emerson Industrial Institute, Blackville, S. C., and the regular scholarship fund for Freedmen, while the balance of the surplus was made up to \$400 and placed in the equipment fund for the furnishing of a memorial room in the new Presbyterian Hospital to be erected at San Juan, Porto Rico.

#### PERMANENT FUND

The Permanent Fund was increased by the sum of \$14,600 in cash and the transfer of Miss Anna M. Ingersoll's annuity gift of \$1,000, making a total of \$194,235.51 invested. The cash received covered the following items:

Mrs. Charles L. Bailey Memorial Fund.....	\$ 10,000.00
Maria L. Smith Fund for the Farm School, N. C.....	4,000.00
Mrs. J. G. Kilbourn Memorial Fund for the Presbyterian Hospital, San Juan, P. R.....	500.00
Julia A. Talladay Fund.....	100.00

Total.....\$ 14,600.00

#### LEGACIES

It is a pleasure to note the receipt of the following legacies in stocks and bonds amounting in denomination to the values stated:

Mary A. Murray Estate, New York City.....	\$ 19,385.75
Elizabeth O. Forbes Estate, Rockford, Ill.....	3,600.00

These bequests were simply designated for the regular work of the Woman's Board.

#### MONTHLY RECEIPTS AND PAYMENTS FOR CURRENT WORK

	Receipts	Payments	
April.....	\$9,026.48	\$35,737.49	
May.....	14,836.17	50,890.15	
June.....	41,650.61	26,796.03	
First Quarter.....		\$65,513.26	\$113,423.67
July.....	16,533.73	33,043.82	
August.....	11,573.84	26,166.30	
September.....	33,436.03	44,608.35	
Second Quarter.....		\$61,543.60	\$103,818.47
October.....	37,621.36	33,136.92	
November.....	18,578.49	38,742.86	
December.....	58,008.59	35,540.58	
Third Quarter.....		\$114,208.44	\$107,420.36
January.....	43,697.27	38,626.95	
February.....	28,341.42	27,728.53	
March.....	150,617.29	53,087.34	
Fourth Quarter.....		\$222,655.98	\$119,442.82
		\$463,921.28	\$444,105.32

#### ANNUITY GIFTS

This year no annuity gifts have been received. These gifts are commended to friends interested in the work of the Woman's Board.

#### DWIGHT BUILDING FUND

During the year a special appeal was made for the sum of \$35,000 to be raised as an "extra" for the purpose of erecting a dormitory to take the place of the building destroyed by fire at Old Dwight Indian Mission in Oklahoma and for the installation of a complete water system. The result of this effort from societies and friends, with the insurance money, amounted to \$19,985.93, which sum has since been increased to \$20,000. A gift of \$2,500 from THE HOME MISSION MONTHLY was most helpful for this building fund.

#### FREEDMEN

The amount of \$92,722.69 received for the Woman's Department of the Freedmen's Board shows a decrease of \$1,293.12 for regular work. The endowed scholarships herein above mentioned relieve this loss in total figures.

#### FIELD WORK AND TRAVELING

The Field Work and Traveling Expense Fund is used to defray expenses of delegates provided for local, presbyterial and synodical meetings, and for the salaries and traveling expenses of five field secretaries. As receipts for this purpose are used to replenish the fund mentioned, no credit for the same is given in contributions for regular current work. During the year \$1,407.67 was received from various organizations, thus reducing the amount charged to this fund by so much.

#### BUILDINGS

*Alaskan.*—To the property of the Sheldon Jackson School, Sitka, Alaska, has been added a little bungalow known as the "Nannie Craig Cottage." The cost of the building and equipment amounted to \$1,500. This home is at present occupied by the manual training teacher, Mr. Herbert B. Fenn, and his wife.

*Indian.*—At Ganado, Arizona, a new dormitory known as "Westminster Hall" was practically completed at a total cost of \$7,500. This building was made possible largely by a gift of

\$4,010.07 from the Westminster Presbyterian Sunday school of Elizabeth, New Jersey. To this were added the receipts from the sale of the property at Jewett, New Mexico, from which field was also transferred the name "Kirkwood Memorial School."

**Mexican.**—The erection of the Brooklyn Hospital in Embudo Plaza, New Mexico, was delayed this past year on account of the difficulty in securing an adequate water supply. The amount of \$2,145 contributed by Brooklyn Presbyterian Society, New York, as a "special" is still in bank awaiting the erection of the building as soon as the matter of a well is settled.

**Mountaineer.**—The loss of the main building of the Farm School, Asheville, N. C., last December necessitated the immediate consideration of the future of the work. The sum of \$27,000, account of insurance on the building and equipment, together with individual gifts amounting to \$934, have been deposited to the credit of a Farm School building fund, awaiting the erection of certain structures to replace the one destroyed by fire.

**Porto Rican.**—During the year a San Juan Hospital building fund was opened for the receipt of contributions for equipping the new hospital to be erected in the near future. Gifts from friends and societies to the extent of \$5,429.12 have been placed in this fund, a number being contributed as memorials.

#### SPECIAL EQUIPMENT

The following items in addition to the budget were provided from the General Building Fund during the year:

\$ 250.00	Furnishings Pittsburgh Cottage, Sheldon Jackson School.
200.00	Bronze Tablet Sheldon Jackson School.
312.00	Printing Press Sheldon Jackson School.
801.96	Plumbing Tucson Indian School, Arizona.
300.00	Sleeping Porches North Fork, Cal.
872.00	Equipment Menaul School, Albuquerque, N. M.
200.00	Teacher's Home, Chamisal, N. M.
872.00	Plumbing and Hardware, Farm School, Asheville, N. C.
186.00	Repairs, Asheville Home School, N. C.
750.00	Improvements Rocky Fork, Tenn.
275.00	Furnishings and Repairs, Sycamore, Tenn.
509.55	Purchase of "Rose Cottage" and Lot, Osone, Tenn.
308.37	Equipment, Aguadilla, Porto Rico.
119.64	Miscellaneous items various fields.

\$5,956.52—TOTAL.

#### ELECTRICAL PLANT, SHELDON JACKSON SCHOOL

Of the \$25,972.22 remaining in the treasury at the close of the fiscal year 1913-14, by action of the Woman's Board, \$6,090.05 was used to meet an overdraft of this amount for the equipment and installation of an electrical heating plant at The Sheldon Jackson School, Sitka, Alaska, thus leaving a balance of \$19,882.17 in the fund created for the purpose of defraying possible annual deficits on the budget. This latter sum, together with the \$5,215.41 surplus hereinbefore referred to, makes a total of \$25,097.58 to the credit of the Woman's Board on current work.

#### LIFE MEMBERS

The year has increased the enrollment of life members by sixty-seven names. California leads with thirteen, while Pennsylvania comes second with ten. The \$25 required to constitute a life membership should be over and above regular

contributions and paid into the treasury of the Woman's Board at one time. This means of honoring faithful workers continues to be popular with societies and is a great help to the General Fund.

#### HONORARY MEMBERS

Twenty-five honorary members have been added to the roll within the last twelve months, making a total of 176. The twenty-five received this year are from the following synodical societies:

California.....6	New York.....3	Michigan.....1
Minnesota.....5	Baltimore.....2	Nebraska.....1
Arizona.....1	Pennsylvania.....1	
New Jersey.....4	Illinois.....1	

The \$2,500 received from these twenty-five honorary memberships was applied toward the General Fund. The \$100 required to constitute such a membership should be over and above regular contributions and paid into the treasury of the Woman's Board at one time.

#### THE HOME MISSION MONTHLY

The following financial report is presented on behalf of THE HOME MISSION MONTHLY.

Amount on hand to the credit of The Home Mission Monthly, March 31st, 1915.....	\$ 6,008.40
Publication of Magazine.....	\$10,719.82
Salaries, editor and clerks.....	4,413.15
Office expenses.....	108.71
Annual Meeting Expenses.....	81.40
Wrappers.....	24.59
Manuscript Articles.....	148.00
Insurance.....	23.20
Rent Deficit.....	157.24

Total Receipts from Subscriptions.....	\$15,675.91
Excess for the Year.....	\$ 18,169.14
Amount Transferred to the Dwight Building Fund.....	2,493.23
	2,500.00

#### SUMMARY OF RECEIPTS

A summing up of all funds which have passed through the treasury of the Woman's Board shows a grand total of \$628,665.72 for the year, as against \$633,496.25 for last year.

#### GIFT OF HOME BOARD

It is with deep appreciation that the treasurer records the receipt of the sum of \$28,326.02 from the Board of Home Missions, under the action of said Board recorded last year, as a gift for the purpose of repairing and equipping the properties of the Woman's Board. This amount was expended on various mission fields and met a timely need along the line mentioned.

#### PRESBYTERIAL TREASURERS

It is with deep regret the treasurer must report the loss by death of two faithful presbyterial treasurers—Mrs. Mary J. Averill of Springfield, Illinois, and Mrs. C. S. Beelman of Huron, Ohio. Both had labored for many years in our home mission work, and their beautiful messages of encouragement and helpfulness have been seriously missed since they were called up higher. Mr. Charles G. Averill acted in the capacity of treasurer of Springfield Presbyterian Society for the last quarter of the year, and his services were deeply appreciated.

To all who have spent many hours over treasury books and bestowed free, willing service in urging the meeting of full apportionment

pledges, and who at the close of the fiscal year rejoice or sorrow with the treasury of the Woman's Board, as the case may be, let me give assurance of our deep appreciation. May I ask you to

pray and work with us that all "the tithes" may be brought "into the storehouse" during the new year before us, so that the promise may be fully claimed?

## Report of the Courtesy Committee

**T**HIS committee, composed of Miss Julia Fraser of California, Mrs. William Edgar Geil of Pennsylvania and Mrs. S. B. Brownell of New York, expressed the appreciation of those in attendance upon the meetings as follows:

The courtesy committee of the Woman's Board of Home Missions wishes to voice the thoughts and feelings of all who have enjoyed the privileges of these meetings. It proposes therefore:

That we recognize with appreciation the months of careful preparation on the part of the various committees that have made possible the success of this annual gathering.

That to those who have planned the social recreations of the past week our warmest appreciation goes forth.

That we express our delight in the beautiful surroundings and music which have quickened the spirit of each service.

That the co-operation of young women at

literature tables and as guides and ushers is an earnest for future missionary leadership.

That while it is impossible to express adequately our gratitude to the general chairman and all of her associates for their varied service, yet we wish them to know that we will never forget their executive efficiency nor the heartiness of Rochester hospitality.

Henry Ward Beecher once said that "your greatest pleasure is that which rebounds from hearts you have made glad." If this is true, then surely the hearts of the Rochester people must be steeped in happiness.

Above all do we feel the inspiration brought to us by the missionary speakers and wish them to know the response of our hearts to their vision of service.

Last, but far from least, we wish by a rising vote to express to our beloved President, Mrs. F. S. Bennett, and to all the other officers of the Woman's Board of Home Missions, our deep sense of loyalty to their leadership.

## Report of the Woman's Department of the Board of Missions for Freedmen

Mrs. W. T. Larimer, General Secretary

**F**IFTY years ago, the great emancipator, Abraham Lincoln, "slow to smite and swift to spare, gentle and merciful and just," freed four and one-half millions of the negro race.

One hundred thousand dollars from the Woman's Department of the Board of Missions for Freedmen in 1914 and 1915 seemed a gift none too great to commemorate an event of such importance in our country's history—a sum none too large to help free these people from the slavery of ignorance and vice, and bring them to the blessings of Christian education and Christian homes. Encouraged by the splendid advance in gifts the previous year, "faith was sweet and strong" that this goal could be reached. Had it not been for the financial depression in our country, caused by the terrible tragedy of war in Europe, our hopes would have been realized.

The results of the year's offerings for the Woman's Department are shown as follows:

Women's societies.....	\$71,989.20	an increase of \$1,103.93
Sabbath schools.....	9,589.12	in increase of 26.89
Young people's societies.....	9,670.77	a decrease of 1,041.94
*Miscellaneous sources.....	2,805.60	an increase of 1,794.79
Legacies.....	.....	a decrease of 880.79
Individuals.....	668.00	a decrease of 296.00

**\$94,722.69 an increase of \$706.88**

\* Miscellaneous for 1914 and 1915 includes \$2,000 Bailey Memorial fund.

### Number of organizations contributing:

Women's societies.....	3,766	a decrease of 66
Sabbath schools.....	1,370	an increase of 59
Young people's societies.....	1,206	a decrease of 24

The total amount of offerings received by the Freedmen's Board this year was \$288,480.69, an increase of \$41,022.07. It is with deep regret that we report a decrease in number of women's and young people's societies contributing. Was it lack of interest, result of hard times, or did some, perchance, hear the call for help from the desolated "war zone" and, as the saying goes, "rob Peter to pay Paul"? Did they rob the Freedmen to help the Belgians? We both have been losers. We needed the gifts of these societies and they needed the help and inspiration of meeting their obligations to the Freedmen while answering the call of starving Belgium. We need the gifts and prayers of every organization in our great Presbyterian Church to meet the needs of the "untouched millions" yet to be reached with the Gospel message.

The secretaries have visited many synodical, presbyterial and local meetings during the year to present the work. Thousands of leaflets, the Freedmen number of the HOME MISSION MONTHLY and of *Over Sea and Land*, and the stereopticon slides have quietly told the story over and over.

No life memberships have been received this year. For \$25, not including gifts of previous years, any one may become a life member of the Woman's Department and receive a certificate of membership, the money going to any part of the work desired by the donor. May we have some the coming year?

Extent of work on the field under care of Board:

Ministers.....	250	
Churches and missions.....	431	
Added on certificate.....	241	
Whole number of communicants.....	26,376	
Sabbath schools.....	388	
Sabbath school scholars.....	22,881	
Day schools.....	140	
Teachers in day schools.....	480	
Pupils in day schools.....	16,982	decrease 2,184
Whole number of workers.....	621	

The colored people on the field in these hard times contributed for self-support and for missions, \$149,772.91.

Because they could not get the money to pay their share of tuition, there were 2184 fewer pupils in school. It has been a trying year in the field; no sale for cotton, no money to pay tuition or board. But the workers have gone patiently on in school and church and home. One minister wrote: "We learn lessons in adversity, we do not in prosperity," "God is not unmindful of His own," and "We trust and work." Even in this hard year we can report two new schools.

Repairs have been made to buildings and a few new buildings granted where it was not expedient to do without them. How much more could have been done if we had had the help of the sixty-six women's societies and twenty-four young people's organizations that failed to send us any gifts for this growing work!

Fire having destroyed the boys' dormitories at Brainerd and Albion, cottages had to be repaired or new halls fitted to meet immediate needs. Our new Selden Institute just *bad* to have a dormitory for girls, as well as recitation rooms. To Selden Institute, Barber Memorial and other schools were granted repairs and better equipment. Hardin Academy, Allendale, S. C., needed a president's house. Mary Potter, Cheraw, S. C., and others were allowed plaster or "white stuff on the walls," as a girl wrote home from one of our seminaries. Boggs Academy, Danville High School, Redstone Academy, Mary Allen, have been given cheer in the way of paint on their buildings, which distinguishes the mission school in many places from other tenants of the villages. Knowing that "cleanliness is next to Godliness," we have also granted new water pipes and laundry tubs to Selden, Haines, Aiken; a well and pumping outfit to Harbison; and Monticello has the distinction of being connected with the city water works. Schools at Walterboro, S. C.; Birmingham, Cotton Plant, South Boston, were given more seats, so that no one would need to "stand up."

The girls are enjoying the new dormitory at Boggs Academy. At Emerson Institute, Carlisle Presbyterian equipped a reading room—furniture, clock, books and everything needed—in memory of the loved Synodical President of Pennsylvania, Mrs. Bailey. It is, indeed a fitting memorial. A little was done here and there on many schools, as necessity demanded.

A great loss was sustained on the field in the death of Mrs. Carr, wife of Rev. W. E. Carr, of

Danville High School, Virginia. An educated, Christian woman, so valued as minister's wife, teacher, synodical officer, her place will be hard to fill. She was to have been our field representative at the annual meeting of the Woman's Board, but at the close of her day's work she went to her heavenly home.

Our seminaries have been doing good work. If any Northern friends could visit one of these on their travels South, they would be more interested in the work and bring encouragement, sunshine and cheer to our workers.

Our co-educational and parochial schools have been the "lighthouses" in a sea of distress. As always, when in need, an appeal for help is made to the Christian man or woman, church or school. They have more compassion on the suffering multitude than the non-Christian. Our evangelists have had precious seasons of revival in many churches and schools. One seminary sends word, "Every girl in our school is a Christian." Would not that be glorious news from some of our schools for Northern girls?

The Bible and Shorter Catechism have been recited daily in all our schools, as that is one of our requirements. One principal writes that at closing exercises five pupils will be presented with Bibles for committing the Shorter Catechism. Since the "Bible principles are the cure for the world's distemper," can we fit them in any better way for life's warfare?

Biddle University has had a prosperous year. I ask you to look at the picture of Biddle in the April HOME MISSION MONTHLY for the strength which goes out from that school.

One of the shadows of the "Jubilee Year" was the retirement from active work of Mrs. Susan L. Storer, for twelve years the beloved secretary of this department. By her efforts she has brought life and light and song into the lives of many of the Freedmen. She is a friend of every colored man and woman. Her heart is big with prayer and blessing. She was eminently faithful in her work with the women and young people of the churches and on the field; many now, as in the years to come, "will rise up and call her blessed."

This race has waited "Oh, so long, for a little bit of love." God has waited Oh, so long, for some of us to learn that His Gospel is for the negro. I think when He said, "Other sheep I have," He was looking down the ages at this people without a shepherd—"Teach all nations," "Preach to every creature," are His commands. His "all" means the souls of my black folk. His "every creature" means the weary and heavy laden brother and sister of the Southland, just as His "Go, ye," means every woman that has named the name of Christ and has her name upon the church rolls.

We have not yet caught the vision of our day and opportunity with this race. We do not give as the Lord has prospered us and let Him have a chance to penetrate the darkness. Scholarships, salaries, buildings, equipment, are needed. Oh, women, during the coming year let us bring the tithes of time, talent and money into the store house, and prove Him therewith that, according to His promise, which never fails, "He will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

# A Good Year for the Home Mission Monthly

Annual Report by Theodora Finks, Editor

THE HOME MISSION MONTHLY reports a good year, good for several reasons: First, because in spite of financial stress in many parts of the country our subscription list makes a creditable showing. Large subscription agencies of the country have suffered because people can do without magazines quite well when they have no money with which to buy them. But evidently many Presbyterian women do not wish to dispense with their copies of the HOME MISSION MONTHLY, for we have not fallen behind our subscription list of last year. Instead, receipts show a net increase of 474 subscriptions. There are more than this number of new names, for enough were received to make good the loss of names dropped from our list, as well as to furnish the increase. Our list to-day numbers over 36,000 paid subscriptions, while extra demands have made the average size of edition 37,500.

What of our secretaries of literature during the past year? They furnish the second reason for reporting a good year. They have loyally and eagerly fallen in with the plan for Front Rank Societies. Enthusiastic reports lead us to believe that the carrying out of this plan has done much toward making the good report of the year possible. Local societies to the number of 305 have reported to our office their success in fulfilling requirements entitling them to a place in the Front Rank, and presbyterial societies to the number of twenty-five, while special honor is due Arkansas as the only synodical society winning Front Rank.

The first society to report for Front Rank was Waxahachie, Texas, with thirty-three new subscriptions. Among local secretaries winning Front Rank for their societies were some new officers who brought fresh enthusiasm, as in the First Presbyterian Church of Paterson, N. J., where a first report brought twenty-two new subscriptions and more followed soon after. Others tried special methods, as in Madison, N. J., where a systematic canvas brought fifty new subscriptions. From Lancaster, Pa., First Church, forty-seven new subscriptions were reported, and from Kenwood Evangelical Church, Chicago, fifty-seven new subscriptions. If every synodical society presented us with a few such lists, what a glad day it would be! In the literature display will be found bulletins of Front Rank Societies.

The chart shown last year, which presented the number of subscribing and non-subscribing secretaries of literature in each synodical society, brought about a general shaking up in that line. We had intended to give a chart this year showing the improvement made, but are unable to do so, as the new form of report blanks does not give the same statistics that were available last year. We know there has been improvement and should be glad were it possible to place the credit properly.

Another good feature of the year was the privilege of turning into the Board's treasury for Dwight Building Fund the sum of \$2,500 from the HOME MISSION MONTHLY. This was done after paying all expenses of publication, salaries, office

rent, and retaining a working surplus. You are familiar with the fact that from the beginning your magazine has not only been self-supporting, but has turned a sum of money into the Board's treasury each year. You will, therefore, be glad to know that with this year's amount the total of these small gifts of the twenty-eight years of the magazine's life rounds out the fine sum of \$40,000.

In speaking of the good things of the HOME MISSION MONTHLY year we should not omit mention of the contents of our pages. Possibly the most noteworthy feature is the increase in publication of articles by specialists in their respective lines, which form collateral rather than direct missionary reading. These writers have often been people outside our mission ranks. Government officials, magazine correspondents, authors of well known books, and representatives of other denominations have contributed to our pages, as well as those closely identified with our work, thus giving breadth of vision. The effort has been to keep the balance so carefully adjusted that there will be no loss of actual missionary information. It has been gratifying to hear that the growth of the pages along these lines is appreciated. One secretary of literature said, in her recent report: "This gathering in of what might be called secular material not only gives the magazine greater interest to us who always read it; it makes the magazine of value to others who do not ordinarily care for missionary literature." By presenting a wide view interest is gained for the subject of missions.

The fifth encouragement of the year has been in the form of letters from secretaries asking aid for presentation of the magazine in presbyterial and synodical meetings. These requests suggest a growing desire to present the subject adequately, and thus increase the magazine circulation. "I like that word," says a writer in *The Continent*. "When the circulation of the blood was discovered a new era in therapeutics began. When the strength and vigor of our denominational activities begin to flow into the hearts of our church people, the power of the church will become a living fact universally demonstrated."

With our aim of a circulation of 40,000 still before us, and with secretaries who have shown approval of the Front Rank plan, we are encouraged to adopt a HOME MISSION MONTHLY Apportionment Plan for the year ending March 31, 1916. Never for a single year has our list fallen behind. Always it has stepped valiantly ahead. But we must never flag in our efforts, or we may lose ground that cannot be regained.

If, as has been said, "there is no better means of progress in the spiritual life than to be continually beginning afresh and never to think we have done enough," why not apply that truth to the work of secretaries of literature? Once more, with a fresh start and every one taking part, we shall hope to make our good report of this year a better one next year and steadily to approach the best.

# What is New?

## INVITATION TO VISIT THE LITERATURE EXHIBIT AT THE ANNUAL MEETING

By S. Catherine Rue

THERE is one question above all others that is constantly repeated at our literature headquarters. Hardly a day passes that some visitor in our office does not ask it, and it is included in the letters of every mail. Taking it for granted that you have come up to this Annual Meeting with your lips ready to form its words, we have tried as best we can to have our Exhibit of Literature answer it for you. Have you already guessed it? It is this. "What is new in home mission publications?"

Had he lived in these days of the modern missionary meeting, King Solomon might have hesitated to pronounce his conclusions about things new when he said: "Is there a thing whereof it may be said: See, this is new? \* That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun."

A thing is new that you have not seen before. Some of our publications on display will be new to all and all of them will be new to some, so we feel warranted in extending a most cordial invitation to all present at this meeting to visit our exhibit. A recent letter from a secretary included these words: "I know that literature will secure results, but literature cannot work if it is not worked." Will you take our aids home with you and will you see that they are "worked"? The publications in our display which are not new to you who have been leaders in the work for years will be new to those who have been added to the membership of your societies during this past year. Each year we have a new generation of women who are not familiar with our literature. May I give you an instance? One day there came into our office at headquarters a lady with a reassuring tone of voice and manner, whose request was: "I wish to see your very newest home mission stories," giving particular emphasis to the superlative adjective. She accepted eagerly what were shown her until she held in her hand samples of all our store that met her description, but we could see she was not satisfied. We ventured to produce two or three leaflets not so new, which she took without change of countenance. Then, growing bolder, we reached up to the pigeon-holes containing "Mrs. Pickett's Missionary Box," "Thanksgiving Ann" and "Her Offering," stories tested until they have become little classics among missionary publications. She was delighted to have them and we were convinced that our usual experience was being reversed, that in this instance the person making the appeal was so new to the work that all our literature was new to her. There are these new women in each of your societies at home, and we ask you to send to them some of the older publications from our exhibit. They will feel complimented that you remembered them at such a time and the "old" publications will have become new once more.

We think there should be enough new issues on our tables to satisfy most advanced workers.

This year our School Department has added a most attractive and interesting contribution to our display in the form of industrial work from mission schools, which you will find arranged on screens according to the fields from which they have come, and in front of each screen is a table on which is grouped the publications dealing with the same field. The industrial display includes a remarkable array of embroideries and drawn work from the Marina Mission, Mayaguez, Porto Rico, and rugs of Navajo weave from Ganado, Arizona, which are for sale.

On the tables displaying newest helps are text books for the use of study classes. *Home Mission in Action* is recommended for women's societies and Westminster Guilds; *All Along the Trail* is prepared especially for organizations of juniors. Plays and pageants are also on this table. Though the author of "Betty's Travels" never saw more than one home mission field with natural eyes, her imagination has helped Betty to visit all but one of our fields. She has just returned from a "Trip to New Mexico," which you may have. At the last annual conference of our Publication Committee action was taken to discontinue the *Home Mission Extra* and in its stead to issue *Homeland Gleanings* which, according to its name, should include current events and items of interest kindred to home missions, culled from all sources. This is now printed in galley form for gratuitous distribution each month to those who request it.

The Bible Reading, *Ambassadors*, by the chairman of our Publication Committee, set down in the program for use at the Vesper Service Sunday afternoon, will be available in separate printed form for local societies after this meeting.

Our effort to collect from various sections of the country charts that have proved of practical value in mission study and other lines of work during the year has resulted in bringing together a remarkable loan exhibit which should prove suggestive to all who study them.

In addition to these our exhibit offers one chart new to all and when you have seen it we hope you will determine at once to "hitch your wagon to a star." This one chart of all others our Literature Department would have you duplicate in your own local societies, and in order that you may make it accurately I will give you a recipe. Take a piece of paper of ample size, and fold it as Betsy Ross did when she made the white stars for the blue field of our National flag. Be very certain you will make five points, cut with the scissors, and you will have won a new star. (The demonstration here given showed a large star, each point bearing a suggested aim for the year.)

The monthly topics for the year 1916 appear on the cover of this magazine.

## Suggestive Program for August Meetings

**Call to Order—Roll call; usual business.**

**Hymn**—"Lord, While for All Mankind We Pray." (The hymn used repeatedly at annual meeting of the Woman's Board.)

**Prayer** for larger vision of members of missionary society, and for new workers for the field.

**Scripture Reading**—Acts 10:34-44.

**Ten-Minute Talk**—Have each home mission field represented by a child in costume, illustrating the talk by a member concerning the children of our mission fields.

**A discussion** concerning ways of interesting children and young people in missions. Following are suggestions for the discussion:

(a) The children of our missions as described by the children.

Let the members of the local woman's society become interested in children of "junior" age. Give to these children a subject about our work among children. (*Over Sea and Land* furnishes a great variety of topics.) Offer a prize for the best composition of one hundred and fifty words upon the subject assigned, giving them two weeks in which to read about it, and write the story in their own words. The award should be furnished by the local society, and might well be one of the children's study books, such as "Star 49" or "Coming Americans," to be secured from our Literature Department.

(b) A new idea for a summer meeting, whereby women may come into closer touch with the young people.

Divide the members of the woman's society into groups, according to local geographic conditions. Each group of women could plan

somewhat as follows: Select a subject recommended by the Young People's Department of the Woman's Board. Invite personally, or by card, young people located in the section of town nearest the members of this particular group for a "lawn conference," "porch party," or an "evening symposium," to be held at the home of one of the members of the society. With the invitation ask each young person to wear something appropriate for the subject indicated, also to be ready to quote some current information in regard to the chosen topic.

Sewing or other handiwork might be planned for the employment of young people at meetings, a simple but significant prize to be given, by one of the women of the group entertaining, for the best or most ingenious handiwork.

(Information may be obtained from the Woman's Board as to the need in mission schools for aprons, comfort bags, dressed dolls, sewing outfits, etc., to help them in their work.)

Let one of the hostesses plan to have one of the invited young people, according to previous arrangement, tell a missionary story, during which portions might be illustrated by song, instrumental selection or impersonation.

(c) How young people can be organized.

In towns where there exists no young people's missionary organization, these group meetings may be the nucleus of a Westminster Guild or a band, according to the "follow-up" diligence of missionary society members. What organization for young people is lacking in your church?

**Solo**—"Our Master Has Taken His Journey,"  
all present joining in chorus.

Serve *light* refreshments on the lawn or veranda.

## Receipts of Woman's Board for April, 1915

	Woman's Board	Immi- grant Pop.	Freed- men.		Woman's Board	Immi- grant Pop.	Freed- men.		Woman's Board	Immi- grant Pop.	Freed- men.	
<b>Alabama</b>				<b>Missouri</b>				<b>Phila., North...</b>				
Florida.....	\$10.00			McGee.....	\$18.60			Redstone.....	\$2.00		\$3.00	
Huntsville.....	90.30			Salt River.....	64.00	\$5.00		Westminster....	12.50			
<b>Baltimore</b>				<b>New England</b>				<b>South Dakota</b>				
Baltimore.....	21.15			Boston.....	8.00	3.00		Black Hills.....	18.00			
New Castle.....	320.00			<b>New Jersey</b>				Dakota Indian..	6.00			
Washington C. I.,	177.00	\$67.00		Newark.....	50.00	50.00		<b>Tennessee</b>				
<b>Illinois</b>				W. Jersey.....	7.37	3.00		French Broad...	1.00		1.00	
Bloomington....	12.50		1.00	<b>New York</b>				Union.....	2.00			
Cairo.....	79.05	14.00		Binghamton....	50.00	\$56.00	22.00	<b>Texas</b>				
Ottawa.....	15.00	10.00		Brooklyn.....	256.00			El Paso.....	5.00			
Rushville.....	74.50			Buffalo.....	15.00			Waco.....	5.00			
<b>Iowa</b>				Cayuga.....	10.24			S. W. Bohemian.		\$6.00		
Cedar Rapids....	15.00			Columbia.....	75.00			<b>West Virginia</b>				
Corning.....	20.00			Hudson.....	21.00	4.00		Parkersburg....	7.50			
Iowa.....	67.71			Lyons.....	6.67			<b>Wisconsin</b>				
Sioux City.....	4.00			Nassau.....	21.00			Synodical.....		1,008.82		
<b>Kentucky</b>				New York.....	493.00	65.00		La Crosse.....	5.00	8.55		
Louisville.....	37.00			North River....	74.50	35.00		Winnebago.....	9.00		5.00	
Princeton.....	3.00			Steuben.....	8.65			Individuals, etc.,	1,186.40		100.00	
Transylvania....	28.25			Syracuse.....	57.00	60.00		Tuition and re-				
<b>Michigan</b>				Troy.....	175.00	29.00		ceipts from				
Detroit.....	25.00			Westchester....	133.50	68.00		field.....	1,859.48			
Flint.....	17.00	\$6.00		<b>North Dakota</b>				Rents and sales.	100.00			
Grand Rapids....	28.00	8.00	18.00	Pembina.....	25.00			Legacies.....	63.00			
Petoskey.....		10.00		<b>Ohio</b>				Amts. received				
Kalamazoo.....	18.00		13.00	Chillicothe....		8.25		for specials not				
Lansing.....		15.00		Maumee.....	7.50			a part of Wom-				
Lake Superior....		11.00		Mahoning.....		1.50		an's Board Bud-				
<b>Minnesota</b>				<b>Oklahoma</b>				get.....	95.00			
Duluth.....		3.00		Tulsa.....	50.00			Literature sales.	678.36			
Mankato.....	16.00			<b>Pennsylvania</b>						\$10,315.51	\$1,304.87	\$1,224.05
Winona.....	5.00	5.00		Chester.....	2,333.78	558.30		<b>Grand Total,</b>	\$12,844.43			
				Clarion.....	5.00	30.00				DORA M. FISH,		
				Philadelphial..	211.00	175.50	42.00			Treasurer.		

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156 FIFTH AVENUE, NEW YORK CITY

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Letters concerning the general work should be addressed to Miss Edith G. Long.  
 Letters concerning treasury matters, teachers' salaries, scholarships, etc., should be addressed to Miss Dora M. Fish, Treasurer.  
 Letters concerning speakers and mission study classes in women's societies should be addressed to Mrs. M. J. Gildersleeve.  
 Letters concerning student work should be addressed to Miss Isabel Laughlin.  
 Letters concerning Westminster Guilds, young people's societies, Light Bearers, and Little Light Bearers should be addressed to Miss M. Josephine Petrie.  
 Letters concerning applications for positions in the schools and hospitals of the Woman's Board should be addressed to Mr. Marshall C. Allaben, Superintendent of Schools.

## MEETINGS

On the third Tuesday of each month, except during June, July and August, a public missionary meeting is held from 10.30 to 12, to which local societies are requested to send delegates. When a fifth Tuesday occurs a prayer service is held from 10.30 to 11.30. Women from all parts of the country are cordially invited to attend these meetings, to visit the office at any time, and, when possible, to unite in the daily fifteen-minute prayer service held at 12.30.  
 The regular business meetings of the Board are held at 10.30 a.m. on the second Tuesdays of each month from September 15 to June 15.

# WOMAN'S BOARD OF HOME MISSIONS

A FULL CATALOGUE OF PUBLICATIONS MAY BE OBTAINED UPON APPLICATION  
Send orders to Literature Department, Room 713, 156 Fifth Avenue, New York, N. Y.

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## TOPICS FOR 1916

**January.**—Missions Financed: Investments that Pay. The Contingent Fund. Methods in the Local Society.  
**February.**—The American Indian: Status of Citizenship. Race Leadership. His Spirituality Yesterday and To-day.  
**March.**—Foreigners in America: The Aftermath of the War. A Menace or an Asset? How Meet the Situation?  
**April.**—The Freedmen: Negro Child Life. Negro Education. Hygiene and Sanitation.  
**May.**—Cuba and Porto Rico: The Islands and Their People. Latin American Problems. Medical Missions.  
**June.**—Alaska: The Handicap of Old Customs. The Handicap of Inheritance. The Handicap of Civilization.  
**July.**—Review of the Year: Extent of Our Board's Work.

Development of that Work. Inspiration from Board's Annual Meeting.  
**August.**—Our Young People: In the Home Church. In Field Service. As Recruits, Recruiting Officers and Generals.  
**September.**—Outlook for the Year: Our Goals. Ways to Reach Them. Inspiring Interest.  
**October.**—Mormonism: Political, Social, Business Aspects. Mormon Aggression. Our Work a Leaven.  
**November.**—Mexicans in the United States: The Fascination of a Barren Land. The Appeal of Medical Work. Invasion from Old Mexico.  
**December.**—Mountaineers of the South: The Development of Playtime. The Gospel of Labor. Evolution of Our Work.

**Chicago and Philadelphia Notices.**—The Chicago Presbyterian Society for Home Missions holds a meeting on the third Tuesday of the month in "Assembly Hall," Ohio Building, 509 S. Wabash Avenue. The business session is at 10.30 a. m., followed by devotional service at eleven. Home Mission Literature may be obtained at headquarters of the Presbyterian Society, third floor of the Ohio Building. Visitors welcomed.  
The Home Mission Presbyterian Societies of Philadelphia and Philadelphia North have headquarters in the Witherspoon Building, where literature and information may be obtained by visitors. A public prayer meeting is held on the second Wednesday of each month at 11 a.m.

**Form of Bequest of Woman's Board of Home Missions.**—I give, devise, and bequeath unto "The Board of Home Missions of the Presbyterian Church in the United States of America," incorporated April 19, 1872, by Act of the Legislature of the State of New York, the sum of.....dollars, the same to be applied to the work of the Woman's Board.

*Over Sea  
and Land*

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